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Conference promotes alternate agriculture

Anne Hutten

WOLFVILLE, N.S. — Farmers, through the use of chemical fertilizers and herbicides, have helped to destroy the soil, rather than protect it, according to Dr. David Patriquin of Dalhousie University in Halifax. Patriquin was one of many speakers at a three-day conference held in late November at Acadia University in Wolfville, under the theme, "Agriculture in Transition."

"Agriculture, which was once the steward of the land, which built up and maintained fertile land — has become one of the main polluters," said Patriquin, who reviewed examples of soil and water degradation across many parts of the world.

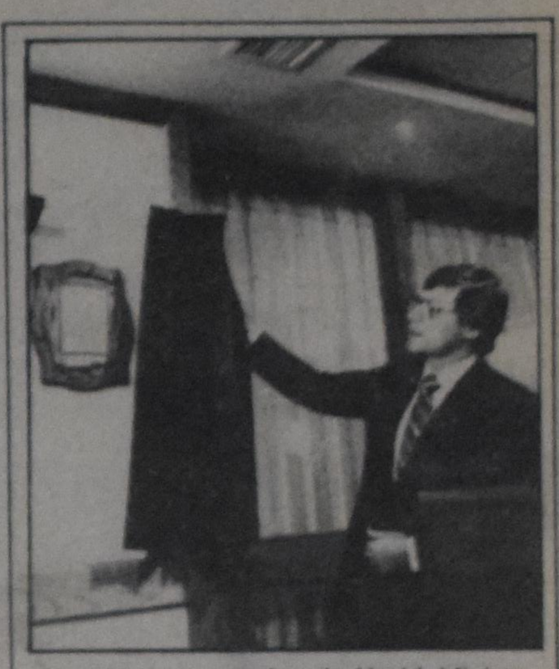
In the United Kingdom, the leaching from intensive grain production has contaminated five per cent of the drinking water; this could rise to 30 per cent within a decade. Also in the U.K., the burning to straw after harvest is now the number one environmental problem. Runoff of pesticides and silt in the U.S.A. poisons estuaries and coral reefs in Central America. The burning associated with tropical agriculture is responsible for part of the alarming increase of carbon monoxide in the atmosphere.

Improving the soil

Patriquin did not merely sound the alarm; he went on to suggest methods of improving the soil, based on his work with Lillian and the late Basil Aldhouse of Lawrencetown, N.S. As one example, he noted that clover actually helps to create nitrogen, and therefore should be used intensively in farming, rather than being viewed as a weed, the way some manufacturers of herbicides have done.

Every farm, said Patriquin, should be a net exporter of nitrogen; it's the one nutrient that can be easily homegrown. Along with other speakers, he also promoted the use of compost, rather than raw manure and crop residues.

Continued on page 13 ...



Symbolic moment of truth; Health Minister Murray Elston unveils the Faith Manor plaque in Brampton, Ont., on November 29, as dignitaries and guests look on. (See story, p. 4).

Calvinist Contact

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Printed in Canada
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and Lewiston, NY — see page 2

December 13, 1985
41st year of publication,
No. 2003

Tomorrow's forests will be better

OTTAWA (MNR) — Five Ontario forest companies and the Ministry of Natural Resources (MNR) will co-operate in a four-year, $1.7-million genetics and seed orchard program, sponsored by the Canada-Ontario Forest Resource Development Agreement (COFRDA).

The companies — Abitibi-Price Inc., Boise Cascade Canada Ltd., Great Lakes Forest Products Ltd., Ontario Paper Co. and Waferboard Corp. Ltd. — will contribute $480,000 toward this new initiative. Federal Minister of State (Forestry) Gerald S. Merrithew and Ontario Natural Resources Minister Vincent Kerrio remarked that they were both very pleased with the commitment by the industry to the future of the province's forests.

The Ministry of Natural Resources will contribute another $232,000 and more than $1-million will come from COFRDA.

The tree improvement program, which runs from 1985 to 1989, will use

Continued on page 4 ...

Thinkbit

An eager mother appended the following note to her daughter's finished homework: "I hope you are satisfied, sir. I did my very best."

From a book on children.

Canadian Council of CRCs eyes Home Missions

Reinder J. Klein

BURNABY, B.C. — The Council of Christian Reformed Churches in Canada, gathered here in open session, voted to study the feasibility of bringing the Canadian segment of Home Missions under its wings. This was the most significant of several decisions arrived at by an industrious if somewhat subdued group of delegates representing 10 Canadian classes in meetings November 12-15.

Active membership in the Canadian Interfaith Network was voted down after extensive debate, and a recommendation not to join Project Ploughshares was upheld. Moreover, the request of the Committee for Contact with the Government (CCG) that a part-time assistant be hired to co-ordinate its activities was also turned down.

Council did agree, however, to continue its membership in the Interchurch Committee for Human Rights in Latin American (ICHRLA) and in Project North following adoption of Guidelines that spell out the conditions under which Council may participate in task forces.

Tenth biennial meeting

This, the tenth session of Council opened on November 12 with an evening prayer service in which the Rev. Bill Tuininga of the host New Westminster CRC spoke on James 1:1-12. After the service the delegates elected Rev. Jim Joosse to the Chair while Rev. Jack Vos was chosen Vice-Chairman and Mr. Fred Wind, Secretary.

The next day the 30 delegates split into several "pre-advice committees" to prepare a host of reports, recommendations and overtures for final discussion and vote by Council in plenary session. This kept delegates busy from 9 a.m. until 10 p.m. Wednesday and Thursday. They completed a packed agenda on Friday afternoon.

The decision "to study the advantages of and steps required for bringing Home Missions under Council's jurisdiction," came after it was decided not to consider replacing Council by a regional synod. (Members churches were nonetheless encouraged to use the proper ecclesiastical channels in further pursuing the idea of regional synods. Council even voted a new committee into being with the mandate to draw up plans for the possible implementation of a regional synod structure.)

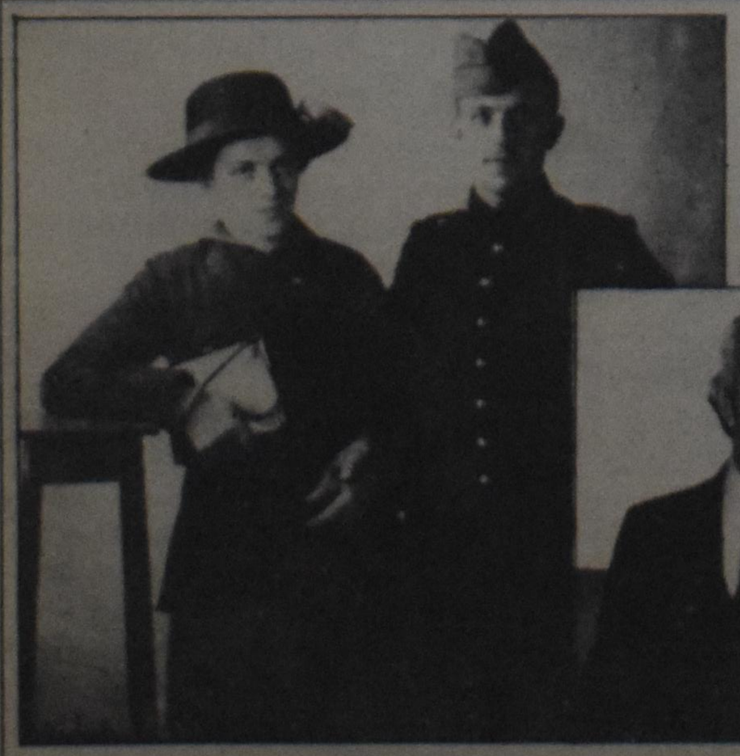
Repatriation?

In the discussion concerning repatriation of Home Missions it became apparent that there were no fundamental objections. One of the grounds supporting the idea was the problem created by the present quota system under which Canadian churches contribute at three levels for Home

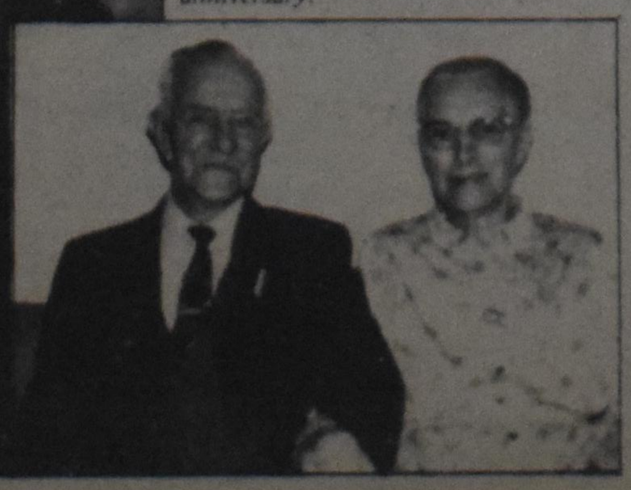
Continued on page 14 ...

In this issue:

A former South African presents his view of South Africa in conflict . p.5
Columnist Bernhardt urges us to examine our church traditions . . p.7
Dordrecht is a city known to Mennonites as well as to Reformed people. John Martens tells why p.11



Left: Frank and Ebeltje Zee in 1915. Below: In November the Zees celebrated their 70th wedding anniversary.



Familiarity doesn't breed contempt

Margaret Griffioen

RED DEER, Alberta — Two hundred-seventy people crowded into the Christian Reformed Church here on November 11 for a special service of praise and thanksgiving. As 120 members of their family stood at the front of the church singing, Frank and Ebeltje Zee entered to celebrate their 70th wedding anniversary.

"We had a wonderful day full of praise and thanks to God for keeping our parents together for so many years. They have been a blessing for us," said Grace Van Assen, the oldest of the Zees' children. (There are eight daughters and one son).

A highlight of the service was the presentation of a family tree made by Grace and Evelyn Martin, a niece of the Zees. The tree starts with the Zees and includes their 52 grandchildren, 68 great-grandchildren and the various in-laws — a total of 170 names. "The blessed family tree" was also the theme of Pastor William Vanderbeek's meditation on Jeremiah 17:7 and 8.

Continued on page 5 ...

Calvinist Contact

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Editorial

Canada Post needs a work ethic

Within a month Canadians should hear of the appointment of a new president for Canada Post. Will the appointment of one single individual be enough this time to revamp a system gone sour?

The problems within Canada Post are legion. A recent parliamentary committee report headed by Alan Marchment lifted a few lids that allowed unpleasant odours to escape. Many of us have our own sad stories of poor service to tell; but when the list of symptoms is spelled out for you in one report, the eyebrows of incredulity have a hard time staying down.

Consider the following: Canada Post is plagued by an absenteeism that is completely out of line with that of the industrial sector (one radio announcer said it is three times that of the private sector), wages are much higher than wages for comparable jobs in the private sector (it would take several years of wage freeze to bring them back in line), too many overtime hours contribute to a deficit in the budget (and the need to raise the cost of mailing), labour-management relations are called "poisonous" by the report (evident from numerous strikes in previous years), and mail service is incredibly poor, much inferior to that given by the United States postal system, for example. (We at *Calvinist Contact* can testify to that. It takes three to four days for our paper to reach Florida and California via second-class mail; whereas it takes two to three weeks for it to reach British Columbia, using the same class service in Canada.)

A social malaise

Some may wish to minimize the problem of poor mail service. Compared to other countries, Canada has little to complain about. African countries have to battle tribal hostilities, drought, huge national debts and unfavourable economic conditions. Middle-east countries have to deal with terrorism. Latin American countries have had to face the onslaught of earthquakes, volcanic eruptions, dictatorships, revolutionary and counter-revolutionary forces. We should be so fortunate in Canada to have poor mail service as one of our major national problems!

The problem with Canada Post is perhaps not so minuscule as an international comparison might lead us to believe it is, however. What our society is facing in the nerve centres of its postal system is a tremendous loss of morale in the workforce. It is at heart a serious spiritual problem that has engulfed many other sectors of society. Whatever has been said in ridicule of those who hold to the Protestant work ethic (much of the ridicule focused on the extreme guilt-ridden fringes), any work ethic is better than none at all. The sad part about present-day work situations is that there is no socially acceptable conscience to which workers and employers can appeal.

As for the post office, it seems to be leading the Canadian pack on its way down to social disintegration. The combination of too high wages, too much absenteeism, too much overtime and poor service calls for drastic and bold measures. The sickness will not go away without major surgery.

But in the meantime, all followers of Christ can set a good example, wherever they work. As a Christian outreach group in St. Catharines would put it, instead of cursing the darkness, light a candle!

Letters

Catechism can be made interesting

I was more than delighted to read your editorial on why Johnny should go to catechism and why he should learn the Heidelberg Catechism.

Even without the attractive package of materials that students may receive it is still possible to make the teaching of the Heidelberg Catechism both relevant and interesting.

By way of example: in his *Lerende hen onderhouden,* Dr. Louis Praamsma tells in connection with Lord's Day I, the story of the death of Guido de Bres in Valenciennes — an excellent choice. There is so much to be told about the church's past.

In my experience, even in our Christian schools, most teenagers and young adolescents don't seem to know all that much of biblical history, and those who know it well usually don't mind hearing it again.

Furthermore, when I read in Lord's Day I the very first sentence, "... That I am not my own ...," I see all kinds of ethical problems and faith commitments that can be discussed, from euthanasia and abortion to parental authority and church membership. Enough for more than one lesson period.

To all catechism teachers I would like to say: try hard to make it challenging and interesting. Tell a story, present problems, encourage class participation. Most of the work must be done in the class room; homework, alas, is often "forgotten" or covered with excuses.

Rem Kooistra,
Waterloo, Ontario

P.S. In my booklet *The Apostles' Creed in Heidelberg Confessed* I have tried to give some guidance to older students as they prepare for making their profession of faith.

Copies are still available [from Dr. Kooistra] for $1.00 each.

Much in venom in letter

I have just read Mr. Hodgson's letter concerning the Nicaragua book review (November 1).

The opening paragraph took me rather by surprise in its nasty attack on the reviewer. I thought, well, maybe Mr. Hodgson has seen something in the review that I missed. So I re-read Mr. Antonides' review (October 11). And, low and behold, I discovered that Mr. Antonides has been dealt a low blow by Mr. Hodgson.

It is Mr. Hodgson's letter that contains much venom and gives voice to so much irrational anger and fear. Between the nasty first and last paragraphs, his letter is nothing but an apology and defense of the Sandinistas.

Mr. Antonides only reviewed the book; he didn't write it. If Mr. Hodgson can't accept a spade being called a spade, that's his problem. But he has no right to malign and berate the reviewer. Nor has he any right to question the wisdom and integrity of the Editor to publish a review of a book that doesn't support his view of events in Nicaragua.

Henk de Zoete,
Chatham, Ontario

Holy duty to fight evil

We enjoyed your editorial entitled "Is war always madness?" (C.C., November 8). Not everything was madness as they let us believe today.

It is a holy duty or obligation to fight and pray that the sinful deeds of the past and present be protested, and that ways and means are sought to bring about justice to all people who are suffering in war and peace. Since justice is based on love — we will go on to spread that — even if it costs us our lives in war or our reputation now.

Our comfort is that we will be blessed to bring such a peace, that we and others have the freedom to sing: Psalm 89:7 and 8. Faith in God means not only to trust but also to obey God's Word, to destroy the enemy or the work of the devil on the basis of that Word which stands forever (Luther's song).

Each of us must do this in his or her small corner, wherever we are.

Mr. and Mrs. G. Vandezande, Sr.,
Woodstock, Ontario

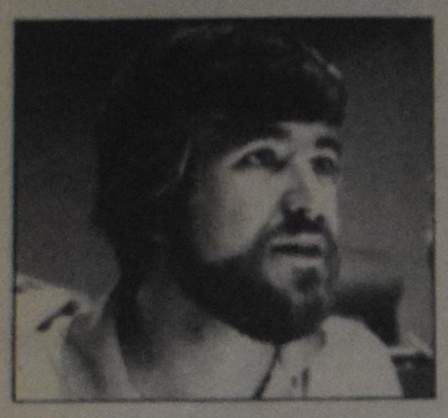
Salvation Army knew "Joe Beef" first

I was interested in the page 12 feature in your October 4, 1985 issue of *Calvinist Contact* about "Joe Beef's Tavern" having a new spirit. Apparently this tavern has oscillated between serving spirits and being used by the Spirit!

Back in 1893, the Salvation Army took over "Joe Beef's Canteen" as it was then called, and turned it into a Christian hostel. Attached is a photocopy of information from *The Blood and Fire in Canada,* one of the histories of the Army in this country.

Apparently the Army did not sustain this work for a very long time. I hope that the Reverend Hans Uittenbosch is

JUST A MOMENT/HERMAN PRAAMSMA



"Few things are impossible to diligence and skill."
(Samuel Johnson, 1709 - 1784)

Celebrating the impossible

To the optimist virtually all things are possible. To the positive thinker a mountain is a potential gold-mine, and every cloud brings to mind silver linings. But there *are* limits, of course, even for Robert Schuller or Samuel Johnson.

Few things are impossible, writes the latter, thereby conceding that there are *some* items which do fit that description. And we agree. People are sinful and imperfect, and it is impossible that we finish even one day without having to pray, "Forgive us our debts ...." People are limited by age and illness and death. It is impossible that we get younger instead of older, or that we live forever in our present body. Some things are indeed impossible for men and women.

Is anything impossible for God?

Wrong question

In the Middle Ages there was a popular riddle for a while. It went like this: "Can God make a boulder that is so big that He can't move it Himself?" A real poser, right? No matter how you answer that one, you will wind up saying there is something God can't do, that there is something that is *impossible* for God.

The answer to the riddle is that there are no right answers to the wrong questions. The question itself is silly. But ... *is* there anything which is impossible for God? The Bible tells us that there are several things which God cannot do: He cannot be unfaithful to Himself, He cannot lie, He cannot go back on His Word, He cannot sin.

The Incarnation mystery

Right now we have entered the Advent season again, the weeks leading up to Christmas, and it strikes me that this is the season in which the church *celebrates the impossible*. A time in which *our* impossibilities are met by *God's* impossibilities. What a wonderful thought! We see no possibility to save ourselves, sin has painted us into a corner. And God sees no possibility of letting go of the men and women He has made, for He has given His Word. *We* say: impossible! and *God* says: impossible!, and Christmas dawns. In Jesus, God's grace conquers our sin, imperfection, death, sadness and lostness.

Christmas dawns, and what is impossible and unbelievable becomes reality. A virgin gives birth. God becomes man. And we join in the chorus to celebrate the impossible:

Love caused your incarnation; love brought you down to me.
Your thirst for my salvation procured my liberty.
O love beyond all telling, that led you to embrace
in love, all loves excelling, our lost and fallen race.

Herman Praamsma is pastor of the Fellowship Christian Reformed Church in Rexdale, Ontario.

"Trick or treat?"

Praamsma not as he remembers

As parents we were glad to see the articles by Rob Van Keulen and Rev. H. Wildeboer re Halloween. We have for a number of years tried to dissuade our children from participating in these festivities and the articles helped us to show them that these are anti-Christian activities.

But "Just a Moment" in the very next issue, Rev. H. Praamsma takes advantage of his position as columnist to denounce these convictions as being trivial and in doing so makes our job as parents that much more difficult in keeping our children from a secular way of life.

In fact he goes so far as to say that it may be better for children to be out trick and treating than to be in church on Reformation day. And that from a minister of a Reformation church. Really now Rev. Praamsma, this is not the minister I remember from Aldershot church.

Harry Van Dyke,
Cambridge, Ontario

"Saddened" by Praamsma's viewpoint

Your October 25 issue had two very good articles discouraging Halloween practices. They also provided some good alternatives. Many families already look for alternatives — a local evangelical United Church had an alternative social evening at their church.

I was saddened by the way Herman Praamsma wrote about this in your November 8 issue. It was totally out of place for him to use his column to attack these other articles. He should have written a letter to the editor.

It was also written in a derogatory way. The articles by Wildeboer and Van Keulen help us to test the spirits of the times. Praamsma's did not. It made a mockery of the other articles. This kind of writing does not help mutual upbuilding and insight.

Ralph Koops,
Cambridge, Ontario

Halloween forces choice

First of all, I personally want to thank Rev. H. Wildeboer and Rob Van Keulen for the explanation on Halloween. I never could understand the strange custom of Halloween in the 33 years I have been in Canada.

Coming from Drente, Holland, I have never participated in any dress-up party or the like. Christians just didn't do these things. But I sure was taught history.

October 31 was the day that Martin Luther took a bold step. He was not afraid to be different. I am sure a lot of people thought he was strange. Just like in the time of Jesus, whose teaching and preaching was different from anyone else's.

When the Holy Spirit came, many people's lives were changed. He opened the eyes of many, *not all.* Could this be the problem today — the Spirit at work in our churches, so that some eyes are opened, but not yet *all*?

I was very disappointed with Rev. Praamsma's response. We are either on God's side or Satan's. If we love the Lord, we do not even have to think, we know. We know that Halloween, Santa Claus and the Easter Bunny are not Christian forms of celebration.

Let us teach our children where we stand and what is expected of us as followers of Jesus. We must love the Lord with all our heart, not just with a little part of it. Oh how Satan laughs at our lack of steadfastness.

As a mother of six I must confess that our children did participate in Halloween. If I had known then what I do know now, they would *not* have participated.

Praise the Lord for this guiding light in our lives as well as in our children's. Praise the Lord for His forgiving grace.

Mrs. Arie Van Helden,
Georgetown, Ontario

On the other hand ...

Thank you Rev. Praamsma for your views on Halloween (C.C. of November 8, 1985).

Exactly our sentiments!!

Bill and Nelly Sennema,
Hamilton, Ontario

EDITORIAL POLICY: We encourage our readers to write brief responses to material published in our paper. Please specify the issue and article you are commenting on. A long letter, 500 to 750 words, may be published in the upper right-hand corner of this page provided it meets editorial standards.
Letters may be abbreviated or only excerpts may be published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

more successful.

May God bless you. We enjoy looking at your newspaper in this editorial office.

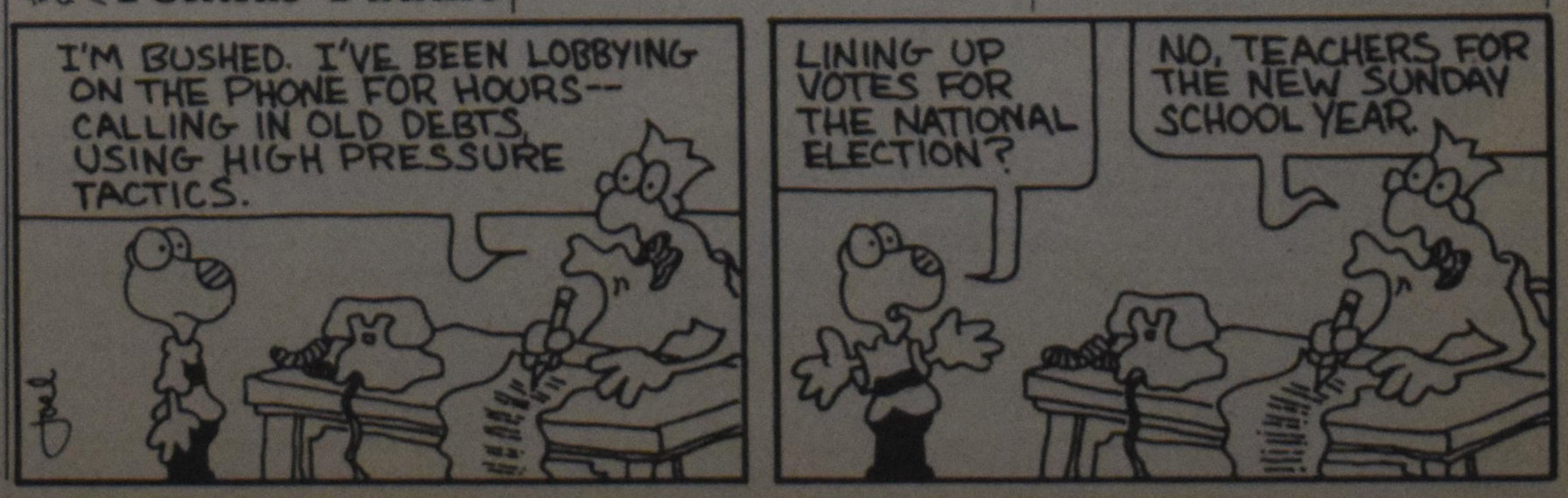
Maxwell Ryan, Major,
Editor-in-Chief,
The Salvation Army,
Oakville, Ontario

The following is excerpted from the book mentioned by Major Ryan:

"To come to Montreal and not visit Joe Beef's," wrote one visitor, "was regarded as losing one of the most curious sights that the city afforded." When Joe Beef died, the restaurant failed, and in 1893 the Salvation Army turned it into a men's hostel, retaining the name Joe Beef's Canteen:

"There was a group of wharf rats and 'sun-fish,' as they are diversely called, peering curiously into the large stone building on the wharf, once so notorious as 'Joe Beef's' Canteen, yesterday afternoon. The place was the same, and yet not the same, and they were manifestly timid about venturing in. The old smell of stale beer and mouldy sawdust was replaced by the healthy odours of freshly-scrubbed floors and new wood. From out of the old bar-room, where formerly only foul language was heard, came the hearty note of a Salvation Army hymn sung with a vigour and energy that made up for what it lacked in music. 'Joe Beef's' was no more! But in its place was the bright, spruce, freshly-painted and scrupulously-clean 'Salvation Light-house,' or 'Joe Beef's converted,' as conspicuously-painted letters on the outside informed the public ...." (Men were lodged for 10-cents a night; coffee was two-cents per cup, and a meat pie was five-cents!)

Pontius' Puddle


I'M BUSHED. I'VE BEEN LOBBYING ON THE PHONE FOR HOURS-- CALLING IN OLD DEBTS, USING HIGH PRESSURE TACTICS.
LINING UP VOTES FOR THE NATIONAL ELECTION?
NO, TEACHERS FOR THE NEW SUNDAY SCHOOL YEAR.

News

Faith Manor officially opened

Bert Witvoet

BRAMPTON, Ont. — According to President of Holland Christian Homes, Walter Veenstra, the opening of the 122-bed Faith Manor Nursing Home is the result of a vision produced by free minds, minds that have faith in God and believe in themselves and in their fellowman.

Veenstra spoke at a luncheon held in the Ebenezer Centre and attended by almost 100 guests. He explained that 38 of the beds in the nursing home had been licensed by the province of Ontario. Licensing entitles the home to government funding.

A few minutes later Ontario Minister of Health Murray Elston brought greetings from Premier David Peterson and presented 10 more licenses for beds. Organizers had hoped for 22 more beds, but were satisfied with what proved to be the maximum that the Minister could give out at any time.

Bob Calaghan, MPP for Peel region, expressed his admiration for the facilities that Holland Christian Homes has provided for senior citizens. According to him, the total complex "may well become the model for things to come in Ontario."

Before the luncheon got under way, Minister of Health Murray Elston unveiled a plaque near the Faith Manor entrance. Guided tours were provided to the guests after the luncheon.

The total complex of Holland Christian Homes now includes:

— Trinity Tower, the first seniors apartment building with 105 independent apartment suites;

— Hope Tower, a second senior citizens apartment building with 101 one-and two-bedroom suites;

— Ebenezer Centre, the amenity link between Trinity and Hope, containing facilities for administration, banking, delicatessen, crafts, billiards, haircare, meetingrooms and a tropical greenhouse;

— Covenant Tower, a recently completed 13-storey tower with 116 apartments on the upper 11 floors — the lower floors contain dining rooms, kitchen, laundry, crafts, etc.;

— Faith Manor Nursing Home with individual or double hospital suites and other offices and rooms;

— Heritage Auditorium (nearly completed) with a capacity for 600 people.

Right: Registered Nurse Patricia Muir attends to Mrs. Janette Rietkerk. Below: Residents of Covenant Tower enjoy a hearty lunch in a luxuriously furnished diningroom.

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Familiarity doesn't breed contempt

... continued from page 1.

According to Grace, many who signed the guest book said they "would not have missed the service for anything."

Frank and Ebeltje (nee Prins) were married in Andyk, The Netherlands, on November 10, 1915. He was 22 and she was 21. The couple has had a happy marriage, but has also faced some difficult times. During the Second World War, Frank was jailed for harbouring a young man in their home. He spent 10 weeks in a three-by-two-metre cell with four others. Later he did seven weeks of hard labour in Germany for the Nazis, making oil and pig feed from wagonloads of bones.

In 1980 the Dutch government awarded Frank a medal for his contribution against the Nazis.

In 1949 the Zees came to Canada, settling first in Picture Butte, Alberta. Five of their children (who were already married) began arriving in 1947. In 1952 the Zees moved to Red Deer where Frank obtained work with the parks department. He retired in 1959.

Although some of the family lives far away, their nine children all live within a 30-mile radius of the Zees' Red Deer home and they take turns helping out their parents.

Frank describes their red and white cottage (their home of 33 years) as "wonderful. A little house for an old couple."

When the Zees first arrived in Red Deer they were the oldest members of the local Christian Reformed Church, which had been instituted a year earlier. After 33 years they are still the oldest members of the congregation. They have always been active members: among other things Ebeltje has been involved in the Ladies' Society and Frank has served as an elder.

Close-knit family

Grace describes her parents as "well-liked" and her family as "close-knit.' The family gets together every June for a family picnic and the nine children host a birthday party for the Zees in January where they sing "mostly Dutch Psalms."

Another daughter, Tena Opdendries described her family as "all happy" in an interview with *The Advocate*, a central Alberta newspaper. "In the whole family there is not one that does not speak to the other. We are always happy to see each other." The family attributes their closeness to a strong faith.

Tomorrow's forests will be better

... continued from page 1.

the science of genetics to find ways to shorten the time between harvests, increase yields and improve wood quality in trees from northern Ontario.

Individual effort prohibitive

"Tree improvement programs are prohibitively expensive for an individual agency to establish and operate on a small scale, but they become viable operations when large programs can be conducted co-operatively with other agencies," said Mr. Merrithew.

"Forest companies will work with MNR in three parts of the province — in MNR's northern, north central and northwestern regions — to genetically improve the planting stock of black spruce and jack pine in these areas. They will select above-average black spruce and jack pine trees, conduct genetic tests, and establish seed orchards," said Mr. Kerrio. (For individual projects see box on this page).

COFRDA, which was signed in 1984, is a $150-million, five-year agreement — funded jointly by the federal and provincial governments — to develop increased tree production and planting, and to assist other forest management activities in Ontario.

COFRDA TREE IMPROVEMENT PROGRAM — 1985-1989

Company	Location	Project	Co./MNR $	COFRDA $	Total $
Abitibi-Price Inc.	Iroquois Falls area	Select 225 superior black spruce trees, conduct black spruce genetic tests on eight hectares, and establish 22 hectares of black spruce at Ramore Seed Orchard.	70,000	165,375	235,375
Ontario Paper Co.	Iroquois Falls area	Select 225 superior black spruce trees, 40 superior jack pine trees, conduct genetic tests on eight hectares, and establish eight hectares of black spruce at Ramore Seed Orchard.	90,000	81,725	171,725
Waferboard Corp. Ltd.	Iroquois Falls area	Select 150 superior jack pine trees, conduct genetic tests on four hectares, and establish five hectares of jack pine orchard at Ramore Seed Orchard.	42,000	40,625	82,625
Boise Cascade Canada Ltd.	Dryden area	Select 900 superior jack pine trees, conduct at least six jack pine genetic tests, and establish 34 hectares of jack pine seed orchards.	92,000	255,300	485,300
Great Lakes Forest Products Ltd.			46,000		
MNR - NW Regional Office			92,000		
Abitibi-Price Inc.	West of Lake Nipigon	Abitibi-Price and MNR will select a 450-tree black spruce seed orchard. Great Lakes Forest Product and MNR will select 450 superior jack pine trees, establish at least four genetic tests, and 14 hectares of jack pine seed orchard.	70,000	507,050	787,050
MNR - NC Regional Office			140,000		
Great Lakes Forest Products Ltd.			70,000		
		Total	**$712,000**	**$1,050,075**	**$1,762,075**

Pressreview

Carl Tuyl

Wonders never cease: Canada Post, in a big burst of benevolence, has decided to discount the stamps for this year's Christmas cards to 32 cents. The Post Office operates yet without a new chief, but they are doing O.K.

Twinkle, twinkle little star, we all wonder where you are. Well, he was in Regina of all places where our former minister of finance, pursuing the goal of omnipresence, opened the Saskatchewan Liberal's annual convention. Predictably, Jean Chretien was severely critical of the Conservatives whom he blamed for all national catostrophes including the American intrusion into our territorial waters.

Our Prime Minister whose veneer of modesty in the House is limited only by the constraints of the Speaker went a little too far in my opinion when he called for a bolt of lightning to strike the opposition. This time the members on the other side had the evil courage to bring up the matter of the Minister of Supply and Services who owns shares in a company which has received a $3.4 million dollar federal grant. Now you will all agree with me that indeed the opposition had no business calling this matter to the attention of the House. Did not our prime minister in his election campaign assure us that in his appointments patronage would be avoided? So there, members of the loyal opposition! Why do you doubt the prime minister's word? Naughty, naughty!

A reader — bless him — asked me for how much Revenue Canada is suing the Amway Corporation. The Federal Court of Canada with Madame Justice Barbara Reed on the bench is suing the Amway Corporation for a grand total of $148 million.

Neither is the Amway Corporation the only business being sued by our government. The Procter and Gamble Company had protested the sales tax on Crest toothpaste maintaining that it was a health product and therefore not subject to tax. Revenue Canada responded with an opinion poll which cost $50,000. — but which showed that nine out of ten Canadians think that Crest is just a toothpaste.

Parents in most parts of Canada will lost $11.28 in family allowance payments next year for each of their children under 18 if a bill now before the Commons becomes law. The bill will eliminate full cost-of-living increases.

Kamarad McDermott, chief of the Canadian Labour Congress will retire. Will Kamarad White who liberated the automobile workers from American imperialism be the next in command or will it be the first woman Kamarad, Shirley Carr, who is at present secretary-general? The position is not entirely without reward for it brings with it the annual salary of 78,000 smackeroos.

We follow with interest the battle between the breweries and Minister of Health Jake Epp who insists that alcohol abuse is becoming a serious problem in our country. To start: the minister wants a 50 per cent reduction in all beer advertising and a whole lot of restrictions on the rest of the ads. The beer industry, however, is not exactly poverty stricken and we shall see who wins.

The appointment to the Commonwealth Committee which His Majesty so graciously but at the same time so forcefully declined has gone to archbishop Ted Scott, head of the Anglican Church of Canada, who likewise is not in the habit of leaving one in doubt as to his opinion.

The fact that one country's terrorists are another country's freedom fighters is once more evident from the fact that France is exerting pressure on New Zealand to repatriate the people who blew the Rainbow Warrior to smithereens with the loss of life.

The Pentagon in Washington (not the one in Grand Rapids) managed to buy coffeemakers for — hold your breath — $7622.00 and hammers for $439 a-piece. No wonder America's military budget will be $302 billion dollars this year. That figure might not mean much to you, like some of the words ministers use in their sermons, but that is $827 million dollars for every day of the year, folks.

You know by now that Mr Gorbachev and President Reagan hit it off so well together that they have agreed, at least temporarily, to stop their mutual name-calling, which is no mean diplomatic feat.

A research program in Boston has found that people are more likely to suffer heart attacks at 9:00 a.m. than at 11:00 p.m., probably because the stress of waking up somehow triggers changes in the body that cause the attacks. The conclusion we may draw from this is that it is much safer to stay in bed, which somehow I suspected all along.

With respect to my own progress I may thankfully report that for the first time this morning I walked a mile. Not to get a Camel, but to get the morning paper.

Carl Tuyl is pastor of the First Christian Reformed Church in Kingston, Ontario.

South Africa — a country in conflict (1)

A series of eight brief comments on what's happening in and around South Africa by a former South African. He writes, "I'm still in love with my old country and I'm concerned about its fate."

Uneven press coverage

John Plaatjes

I find it very paradoxical, cynical if you like that while there is a life-and-death struggle going on in Afghanistan, with hospitals in neighbouring Pakistan crowded with horribly wounded and dying men and young boys, CBC and ABC cameras were more interested in shooting scenes in strife-torn South African streets.

While there are between 25,000 and 30,000 Cubans and Russian "advisors" in Angola and Mozambique, preparing to invade South Africa, helicopter gunships of the Soviets are strafing and murdering, poisoning and burning Afghan defenders of their fatherland among the valleys and mountains. But CBC and ABC coverage is more interested in South African unrest. It's more fashionable, because South Africa is expendible.

Where are the pictures showing the bloody and systematic destruction of a nation going on right now: of ruthless Soviet soldiers pouring gasoline down a tunnel where hundreds of old men, women and children were hiding, and burning them alive? The truth of the matter is that if any of our "brave" journalists and cameramen would venture near the Soviet scene of operations, in Afghanistan, they would be shot; no questions asked. In South Africa, which is still an open country, except for the ban on television coverage, journalists are still given a relatively free hand.

It is noteworthy that the longer journalists stay, the more subdued and fair become their reports.

The Russian destroyer of nations is prowling on the borders of beleaguered South Africa, ready to pounce, at the right moment on a great prize. Has it been reported in the Canadian press and on TV that South African troops have actually captured a Russian colonel during one of their sweeps in Angola?

Lest any reader of *Calvinist Contact* mistake my motives for writing in this vein, let me assure you that this scribbler has been an opponent of apartheid for more than 30 years. It is an unjust system which has hurt many and which should have no place in society. It is an unjust system which was hurt many and which should have no place in society. It is not only a mistake — it's a heresy conflicting with the teachings of the Gospel of love. It must go.

John Plaatjes is a South African immigrant, retired Christian Reformed pastor and Ontario Supreme Court clerk who lives in Port Credit, Ontario.

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Church

Marian Van Til, page editor

Colorado minister battling zoning ordinance that would prohibit home Bible studies

COLORADO SPRINGS, CO (EP) — A Colorado Springs minister is battling a city zoning ordinance that prohibits religious activities in private homes. The Rev. Richard Blanche has been cited several times for holding religious meetings in his home, and is presently appealing the rulings to the Fourth District Court.

"If we lose this case, first I go to jail, but let's look at it on the scope of this country," Blanche said in an interview with the Pike's Peak Messenger. "It would set a precedent that zoning codes across this country could shut down Bible studies of every sort. That is the magnitude of it."

Blanche's church, Faith Bible Fellowship International, Inc., has been cited several times for "maintaining an establishment for the conduct of religious activities" in Blanche's home. Blanche says, "What they're saying is, in essence, you cannot have a Bible study in your home or a church barbeque or any type of fellowship. We had a dessert fellowship that we were cited for. We were also cited for a Tuesday night Bible study and a Saturday afternoon fellowship. I was even cited for having a Little League baseball team over. A team that I was coaching came over to visit and my neighbours were out there taking license plate numbers!"

Blanche has been sentenced to 90 days in jail and fined $500 for each of the violations; execution of the penalties has been stayed while the charges are appealed. The city obtained a temporary restraining order October 29, forbidding religious services in Blanche's home; Blanche could face contempt of court citations if he continues to hold home meetings. The restraining order is in effect until the Fourth District Court hears the case March 6.

A hearing will be held November 22 on a charge by the city that Blanche is guilty of contempt of court for defying a temporary injunction. A November 13 hearing on criminal charges for the same offense will deal with Blanche's motion for a new trial.

The church has not been cited for noise or parking problems, but only for violating the zoning ordinance concerning "religious activities." Blanche said, "The judge even said, 'If I could get you on a noise or parking violation, this would be very easy; but since I can't ... you're a nuisance.' Well, that's very difficult ... to be charged as a criminal for performing as a pastor."

The independent full-gospel congregation includes about 30 adults. Blanche has a large home, and can fit 75 people in his recreation room on chairs. Church members park behind the home during meetings.

Blanche's wife Pam said their defense is being handled by a highly regarded law firm that was recommended by the Rutherford Institute. She said a legal defense fund has been set up through their mother church in Arvada, Colorado, and she hopes Christians across the nation will get involved. "It's not just our battle," she said. "It's a battle for the whole United States."

Rime or reason

Suppose that Matthew's
mother
in endearment called him
"Matt."
What would a mother call a son
whose name was Jehoshaphat?

Sy Nodd

The Committee of
Administration
faced with a huge deficit
decided, in utter frustration,
to freeze the pastor's wage
forthwith.

Klaas Sis

Church news

Christian Reformed Church

Called

— to First, London, Ont., Rev. Michael De Vries of Harderwyk, Holland, Mich.

Retirement

— Rev. Guy Corvers of Richmond, B.C. was granted emeritation by Classis British Columbia at its final session as one classis on Sept. 17-18, 1985. Classis prays that God will graciously sustain Rev. Corvers and his wife in the years ahead.

Rev. Bill Tuininga,
Stated Clerk,
Classis B.C. North-West

Classis meeting

— Classis Toronto will meet in the Willowdale CRC at 8 p.m. on Jan. 22, 1986, and resume its session the next morning at 9 a.m.

Henry Lunshof,
Stated Clerk

Address change

— Rev. Cecil Van Niejenhuis, R.R.#1, Blackfalds, AB T0M 0J0; 403-885-4935. Effective immediately.

Overseas radio ministry continues despite terrorist bombing

BEIRUT, Lebanon (EP) — Communist terrorists recently bombed the Voice of Hope, a Chistian radio ministry in Southern Lebanon, temporarily disabling the ministry's four radio stations (shortwave, FM, and two AM), But five-and-a-half hours later, Voice of Hope was back on the air.

Two Voice of Hope workers were killed during the attack: a guard and a broadcaster/engineer. Four terrorists with automatic weapons killed the station's guard, cut the gate lock, and began throwing hand grenades at the station's steel door to gain access. Awakened by the shooting, an off-duty guard for the ministry fired on the terrorists.

Voice of Hope founder George Otis suspects that the guard's shooting touched off plastique explosives, which the terrorists were carrying in backpacks. Three of the terrorists were killed; the fourth escaped to a Muslim village where he was later captured.

The broadcaster/engineer on duty died in the explosion, which also caused an estimated $440,000 in damage to the building and equipment. By salvaging equipment from the blast Voice of Hope staffers were able to resume broadcasting in less than six hours.

Otis said the station's broadcasts reach into Israel, and also fall heavily into Russia. Statements from the terrorists, released after the bombing, identified them as members of the "Marxist Front," and included their greetings to the "Communist Party of Lebanon."

Pastoral Pondering

That Reformed institution: family visiting (1)

Ralph Koops

"I am sure glad when 'family visiting' is over. Every year those elders come. The questions they ask make me uncomfortable. They sound like inquiring reporters. I wonder how much they really report and how accurately?!"

Or: "I understand we are getting family visiting next week. I sort of look forward to that. It is great to sit down with people who come on Christ's behalf. They come out of concern for me. It shows Christ's care for me. I always find it upbuilding and mutually encouraging. I don't mind family visiting one bit."

Whatever your reaction is, the practice is in full swing again for another season.

Some negatives

Over the years I have been told by people here and there that they have not had family visiting for years. How is that possible?

Article 65 of the Church Order of the Christian Reformed Church says in part, "The minister of the Word and the elders shall conduct annual home visitation ...."

Recently someone complained to me about family visiting in his former church as he remembers it several years ago. The visitors talk about weather, work, church and school buildings. In the last 15 minutes, a quick question or two was raised about so-called "spiritual matters."

A teenager once complained about the visitors asking the same questions each year. "Who is your catechism teacher? In what grade are you at school?" Important enough in itself but hardly exhaustive and unnecessarily repetitive.

Parents have complained that their children were not included in the conversation. Shame! Visitors, include the children, even when they are young.

Mother can spend a long time in the kitchen preparing coffee. Or the telephone keeps ringing. These things ought not to be.

People are visited only once a year. That is bad. Once is better than not at all, however. Keep that in mind.

The visitors talk too much. Let those who are visited talk. Officebearers, listening is a great quality.

Hold the beef

Do not let family visiting become a beef session. Concerns may and can be raised. But family visiting should not degenerate into a volcanic eruption of resentments which were built up over the year.

Generalities can be great killers. Visitors beware. Some people — elders or/and ministers too? — like to stick with generalities. In generalities we find refuge and safety. We all nod in agreement when it is said that we are sinners. But when your or my specific sins are pointed out, chances are we nod less agreeably.

As far as I recall, my family has been visited by elders of the church every year for as long as I have been in the ministry. Sometimes I hear that that is not true for all officebearers.

When I was in seminary, Dr. P.Y. De Jong once said that perhaps the officebearers need family visiting most.

In visiting officebearers, including the pastor, do not dwell on their task too much. It is not fair to the rest of their families nor themselves. They are all people, plain human beings who stand in a relationship to God. Make sure you find out about that relationship.

How the visit is started is rather immaterial. Whether we begin with prayer or Bible reading does not really matter. Those who are visited know why you are there.

This week I touched on some "negatives." Next week we'll hear about more "positives."

Ralph Koops is pastor of Maranatha Christian Reformed Church, Cambridge, Ontario.

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Presbyterian Comment

"We've always done it that way!"

Robert J. Bernhardt

Tradition! What a difficult time we in the Reformed "tradition" have with that concept. We seem to be trapped in an embarrassing love-hate relationship with what has gone before us.

On the one hand we often speak vehemently against those who base their faith and its practices on what we are content to call mere tradition (surely anticipating the approval of both Paul and Peter). However, at the same time we live in Christian communities where one of the most frequently used objections to change is "we always do it this way!" Unfortunately, our memories are often incredibly short and almost amusingly selective.

Lest I be thought to be throwing stones in a neighbourhood of glass houses, let me illustrate from the life of my own denomination — the Presbyterian Church in Canada.

Principle changes

Only a few generations ago our forefathers, on principle, sang only metrical psalms in worship. They professed that only the words of Scripture deserved such an integral place in the worship of God's people. Now, our *Book of Praise* (1972) has 614 musical selections of which only 68 are Psalms. The previous edition of the *Book of Praise* in 1918 had 134 Psalm selections. Will the next edition in 19__ have only 34?

One hundred years ago, many congregations were still struggling with the issue of whether or not it was permissible to use musical instruments to lead the sung praises of the people in worship. Today, in most congregations it is unthinkable even to hold a service without a pianist or an organist.

Popish practices?

It is well within this century that most Presbyterian Churches in Canada gave up the practice of using a common chalice at communion and resorted to the use of individual glasses (now served in the pews). To suggest the serving of communion at the front of the sanctuary from a common chalice would in most congregations today fall under the accusation of being part of a Romish or Anglican subversion.

Going back to earlier times, many of our spiritual forefathers renounced the keeping of any fixed "special days" in the Christian year. Today our *Book of Praise* has no less than 25 selections in a section labled "Christmas" and most of these are carols that have now come to be used almost exclusively during one month of the year. My occasional use of a selection such as "Joy to the World" in worship at another season of the year always draws at least a few raised eyebrows and puzzled looks.

What is tradition?

My point in stirring up this topic is neither simply to protest on behalf of turning back of the clock or even to plead for less attention to the past. My concern centres around what weight "tradition" does or does not have in our midst. I am alarmed by the way in which the new (and sometimes the novel) can so quickly become enshrined as a local "tradition." Having served my present congregation for almost 15 years now, I occasionally have cause to chuckle when someone, referring to something instituted during that time, says, "We've always done it that way!" I hope I do not lose my readiness to gently say, "In fact, we have *not always* done it that way. Let's consider why we do things as we do." And then we can, in appropriate order, examine biblical imperatives and practical and pragmatic considerations.

May our love for our heritage never bind us to an unbiblical tradition. May our God-given desire for change and freshness never move us to enshrine that which is merely novel. To respect the past is not necessarily to be bound to all its practices. To seek a vital and vibrant present (and future) is not to renounce all that has preceded us. We are called not to serve the past or the future, but to serve the Lord.

Robert Bernhardt is pastor of the Chalmers Presbyterian Church in Hamilton, Ontario.

House church leaders arrested in China

HONG KONG (EP) — On October 9 three house church leaders in Shanghai, China, were arrested. One of the three is a well-known itinerant preacher who has travelled widely in China and has been a teacher of younger preachers. His house was searched after his arrest.

In a rural area south of Shanghai in Zhejiang province, an itinerant preacher was warned by a member of the Protestant Three-Self Patriotic Movement Committee (TSPM) to stop his itinerant preaching. The preacher was told that he could preach in places approved by the TSPM, but could not travel to preach. The preacher was also cautioned not to preach from the book of Revelation, and not to encourage speaking in tongues.

In April 1985, two house church leaders in China were recently sentenced to prison terms for their Christian activities. According to the certificate of sentencing from the local court, one of them was accused of holding secret house meetings on more than 20 occasions. It was also said that he preached a doctrine of "establishing the kingdom of heaven on earth." The second man was accused of holding meetings both day and night that were attended by up to 100 people. Both were found guilty of disturbing local production, social order, and religious work.

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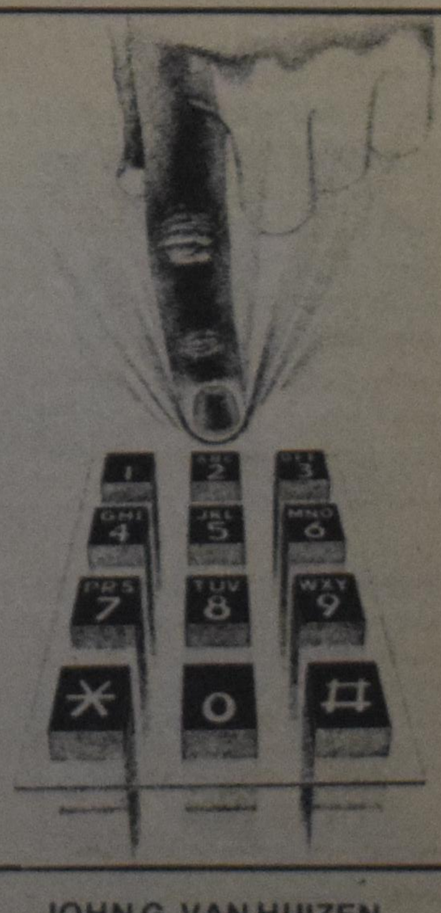

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Education

Henry de Jong, page editor

Chalkmarks

Parent-teacher school relations

It happens that parents and students are sometimes very pleased or sometimes very frustrated with the events taking place in the classroom or at school in general. Most happenings are, of course, ordinary and provide little occasion for discussion. We do hope that parents frequently inquire into their children's school affairs, about their subject studies, about their assignments and about their examinations.

I trust that if parents are pleased about the way things are going they will find time to let the teacher know. A short note or a phone call can be a powerful encouragement.

It also happens that complaints about this or that are in order. Besides the teachers there are administrators, Education Committees and a Board all very much involved in supervising the affairs of the school. What should a student or parent do if they believe the pattern of events is moving forward improperly?

Biblical principles, the Matthew 18 principle especially, tells us that we are to go to the person involved first of all. "Go and show him his fault, just between the two of you." Moreover, it is with "patience, gentleness, love and self-control" (Gal. 5:22) that such a visit or telephone call is to be made. It is in just that way that someone is made capable of listening to you effectively and thus to be edified by the words you speak.

Agreement is not always achieved and it is at that point that other persons or bodies can be asked to participate. But the other must always be seen as the "third-man in," a peace-maker but not a flail. Administrators, Education Committees and Boards aim to help the educational process in the classrooms develop soundly, but they are not armies available for marching in favour of one side or another. Instead, they are the "two or three others" who can help wisdom prevail.

Calgary Christian School Newsletter

Bigger is not always better ... smallest was best

1985 Area 2 Simcoe County Senior Girls Soccer Champions

In 1979, Orillia Christian School opened its doors for the first time. That fall we were invited by the Physical Education Council of Area 2 Simcoe County to participate in their sports events. In 1979 we had 94 students and entered a boys and girls soccer team in their league. We had to use some grade 4, 5, 6 students to compete and quite often we were overmatched.

As the school grew, we increased our participation by entering junior and senior boys and girls teams. Sometimes we won, more often we lost. We felt, however, that competing *with* (not against) area public schools would be good for our students and would give them a chance to put into practice some of the principles we have been trying to instil. Every eligible student played and we always stressed the positive aspects of participation.

Other events in which we participate are cross-country and softball. By participating we also assume obligations. One of those is taking our turn at being a convenor for an event or sitting on the executive. Our participation has been beneficial to the students, staff and parents. It also enables us to interact with local public and separate schools.

If you have an opportunity to be involved as we have, take it; it will benefit the entire school.

The accompanying photograph is of our 1985 Area 2 Simcoe County Senior Girls Soccer Champions. There are 12 girls in the picture. You need 11 for a soccer team. We had only 12 grade seven and eight girls this year. Everyone played. Everyone benefited.

Hugo Marcus,
Orillia Christian School

High school students' attitudes and habits

In 1984, the "Magazine" of the Protestants Christelijk Onderwijs Vereniging published the results of a large survey of high school students called "Het Scholieren Onderzoek, 1984." This research study was financed by several universities, institutes and the Ministry of Education. Approximately 15,000 questionnaires were distributed and collected across 160 high schools in Holland during December, 1984.

The results were very interesting for two reasons. First, they provide a fairly comprehensive review of the attitudes and habits of teenagers in a progressive Western democracy, which has three state-funded school systems. The questionnaires were distributed to all three types of schools — public, separate and protestant. Second, the results might encourage some enterprising researcher to do a similar study in the Canadian schools, in order to determine whether teenagers in different parts of the world are in fact still different. Here are some of the significant results.

1. High school students spend approximately 40 hours per week on attending school and study.
2. 43% of all students have a part-time job which takes approximately five hours per week in which they earn approximately 143 guilders per month ($42.90 Cdn.).
3. The total income of all high school students, including various types of parental allowances and money earned, comes to 190 guilders per month ($57.00 Cdn.).
4. 37% of the boys spent money on alcohol — 45 guilders per month on this item.
5. Among all teenagers most of their money goes to clothing, shoes and alcohol.
6. The boys seem to have a preference for records and cassettes, while girls consider presents the high priority item on their budgets.
7. 80% of all students expect to find a job upon graduation. The boys are more optimistic about this than the girls.
8. 27% of the boys think that they will be successful members of society, while only 12% of the girls think this.
9. Students admit to spending 3% of their money on drugs.
10. Nearly half of the students expect to be able to live a lifestyle of their own choosing (not of their parents).
11. 35% of all students have no political preference if they were to vote.
12. Of those who have political preferences, the general ranking of the political party reflects that of the nation as a whole.

from The OACS Communicator

Amateur choirs competition

The CBC is sweetening the pot in its sixth biennial National Radio Competition for Amateur Choirs.

First and second prizes have each been increased by $500 to $1,500 and $1,000, for Canadian choirs in each of seven categories — Children, Youth, Adult Mixed, Adult Mixed Chamber, Adult Equal Voice (separate prizes for male and female choirs), Traditional and Ethno-Cultural, and Contemporary Choral Music. This last category is open to any of the preceding classes.

In addition, a $500 Special Prize is being offered for best performance of a Canadian work.

Entry forms may be obtained from local CBC stations, or by writing CBC National Radio Competition for Amateur Choirs, Box 500, Station A, Toronto, Ontario, M5W 1E6. Entry deadline is February 14, 1986.

The competition begins at the regional level, in which a three-member jury listens to taped entries and selects up to two choirs per category for the national semi-finals. At the national level, a jury of five well-known musicians from the choral field chooses finalists to be broadcast on the English and French radio services during the fall, 1986. Winners will be announced following these broadcasts.

The CBC's choral competition, designed to encourage amateur choral singing in Canada, is coordinated this year by Gilles Poirier of the CBC's French Services.

For further information, contact: Linda Litwack, Radio Network Promotion, CBC Toronto, 925-3311, ext. 5535.

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Family

Grandparents made liable for teenage births

MADISON, Wis. (EP) — A new Wisconsin law holds parents financially responsible if their minor children have babies. Under the measure, a welfare agency can take grandparents, both maternal and paternal, to court to make them share the costs of raising the child.

No other state has such a law, according to State Representative Marlin Schneider. He said it was intended to reduce teen pregnancy by increasing discussion between parents and children about sex. The law also allocates $1 million for pregnancy counselling, repeals restrictions on the advertising and sale of contraceptives, and bars a hospital from notifying parents of a girl's plan for an abortion unless she consents.

Wisconsin Citizens Concerned for Life, a pro-life group, is concerned that the law could encourage abortions. "Essentially, abortion is the easiest option in the short-term," said lobbyist Barbara Lyons. "If the situation is going to be complicated by the boy's parents going to court to decide what support payments should be, the girls won't tell their parents."

Penthouse, Playboy blame circulation losses on NFD

TUPELO, Miss. (EP) — *Penthouse* and *Playboy* magazines have both suffered serious circulation drops, and both attribute the drops to efforts by the National Federation for Decency, according to a report in NFD Journal.

The report cites an article in *Advertising Age*, which said, "*Playboy's* current 4,202,324 circulation is far below the 7.2 million it claimed at its peak in 1972. *Penthouse's* circulation, which peaked at 4,711,849 in 1979, now stands at 3,200,863 ... Executives from both magazines say these circulation drops are in large part a result of boycotts by groups, such as the National Federation for Decency, that have lobbied to prevent distribution of the magazines at convenience stores."

NFD reports that single copy sales, in stores such as 7-Eleven, account for 93 per cent of all sales for *Penthouse*, and nearly 40 per cent of *Playboy's* distribution. NFD estimates that sale of pornographic magazines brings 7-Eleven an annual profit of $30 million.

There will be no December 27 issue. Please see page 17 for details.

small talk

Let's go home for Christmas

Alice Los

What, if anything, shall I write about Christmas? Shall I reveal that I like the music, the lights, the warmth and togetherness of the season but that, ultimately, it leaves me feeling uneasy? Perhaps. But I would only be an echo of so many others before me.

Shall I write that I find the excuse we use for the annual orgy of gift-giving utterly phoney? Almost blasphemous? I *like* presents. I *like* to be at the giving *and* at the receiving end of a gaily wrapped parcel. But to imply, as we often do, that we give because God set the scene for it when He gave His Son (read: Himself) to mankind for its salvation, is at once dishonest and utterly laughable. There *is* no cause and effect as anyone who has battled the crowds and tasted the atmosphere of the marketplace in December will have to admit.

Gift-giving gone wild

There's only an economic phenomenon grown out of hand. It starts to gain momentum long before the first week of Advent and comes to a brief and uneasy rest on Christmas Eve. Thirty-nine hours later it stirs again for a last hurrah when it lures its followers to a final offering on the altar of the Boxing Day sales. And all this, as we are fond of assuring each other, because of Jesus? We must be out of our collective spiritual mind!

Do we want to give gifts? Would we like to maintain our festive gatherings with too much food and strong drink?

Let's each make up our mind on this.

There are, of course, alternatives. Therefore, let's take stock of the unholy rut we may have slid into. Perhaps we *do* have very lofty motives such as love and a desire to do good for our giving of gifts, which will then be undoubtedly reflected in the presents we select as well as in our choice of recipients. Thoughtfulness is one hallmark of true giving.

The family is expandable

Then too, if any family should get together for Christmas, it's the family of God. They have so much to celebrate as they remember the birth of their brother who grew up to be a king but never forgot His humble beginnings and still keeps close contact with all who are related to Him by faith. That family's house, the church, will warmly receive all who want to be home for Christmas. If the whole family shows up, many with friends and acquaintances in tow, as they are always encouraged to do, the house will be bursting at the seams. But a loving home is always expandable. And that's what they will have come to praise, the love of God.

Home is where the heart is. And if our heart is in the right place, that is with God the Father, then that's where we will truly enjoy the lights, the music, the warmth and togetherness without feeling uneasy. That's where we belong, where it all falls into place.

So what are we waiting for? This year, let's go home again for Christmas.

Alice Los is a housewife living in Kemptville, Ontario.

Cinema Summaries

Marian Van Til

King Solomon's Mines

Rated Adult Accompaniment
Stars Richard Chamberlain
Directed by J. Lee Thompson

Don't let the title fool you. There are no biblical allusions — or directions — in this movie.

King Solomon's Mines is a comedy-adventure story set in Africa at the mythical sight of King Solomon's mines. It tries hard to compete with Stephen Spielberg's *Raiders of the Lost Ark* and its sequel.

This movie has the same attractive man-of-action-and-few-words who has enough savvy and common sense to outwit everybody and everything in sight, a beautiful girl who is smarter and gutsier than she looks — much to her companion's delight — and a set of improbable circumstances which, when encountered by the characters, creates an even more improbable movie.

Right from the start, the film exudes some of the aura that one finds in the pleasantly old-fashioned but shallow Hollywood comedies of the '50s and early '60s. But it's a poor attempt at imitation or even at parody; in the '80s it doesn't quite come off.

Presumably this film expects adult as well as adolescent audiences. But modern adult abilities to appreciate such unsophisticated humour and superficial characters have been irrevocably influenced by our complicated times.

Though movies in this genre may seem harmless to some (especially to the young people who like amazing stunts and macho protagonists), they tend to reenforce a secular view of life which says, "'I'm my own keeper.' All I need is guts and courage and I can get out of any mess 'fate' sends me."

Character development in such films is non-existent; and human relationships aren't very important beyond the obligatory infatuated romance.

The action-adventure films contain little, if any, sex and profanity — two components Christians seem to look for first in determining a film's lack of worth. But their promotion of a highly individualistic, thoughtless lifestyle is probably a greater evil.

Not recommended.

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Stories

Autumn leaves

Autumn leaves have a story and a sermon. Of all the glories of autumn the leaves are the most glorious.

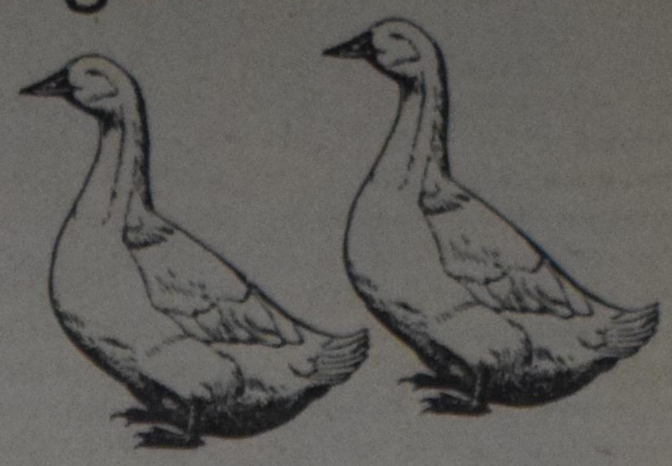
Faithfully and carefully the leaves help me see how God speaks to me today. They fall gently, they float to the ground, they tumble, they whisper to each other. They rustle, they quiver, they flutter, they fly, they toss, they hurry, they scurry, they bounce, they hop, they whirl and drift and dash.

The truth of the Scriptures are like the leaves depicting the lives of all of us. Leaves are actually as varied in mood and manner as humanity itself.

The leaves are restless; they dance, they sway, they glide, they tiptoe. Forever there is a restlessness. The maples scattered over the countryside are aflame in their glory reminding us to praise Him.

The leaves spin like tops, they do tumblesaults, they flutter like butterflies, they scurry like mice, they fly like kites, they are flag-like in the wind. They are a sermon that never wearies us. They are as eloquent as life itself.

A tale of two fat geese



The people in our community pointed to my father and Aaron Lindquist as living examples of "Love thy neighbour." They farmed side by side for 30 years in mutual harmony and help, enjoying friendship and wealth.

This happy, harmonious relationship didn't always exist. In earlier years when they farmed next to each other they repaired fences together. One rainy spring the fence between their farms suffered heavy damage because of the downpours. Part of the fence line was easy to rebuild. The rest of it was on bedrock and holes for posts had to be drilled, rather than dug.

When fence-building time came around, my dad said to Aaron, "Look, I'm cramped for time. I'm not going to be able to help you build your part of the fence; only the fence on my property."

Aaron glared. "You mean to tell me my part is on the bedrock?"

"Sure," said Dad, "according to law, when I'm standing on my land the half of the fence to my right is mine. To my left is yours. That makes the bedrock half yours."

"That ain't so!" Aaron shouted. "You're just trying to stick me with the tough end of the job so you can plow."

The argument got out of control and finally Aaron said, "I'll take this to court and let the law settle it."

In the heat of anger my Dad agreed and they took off to the lawyer's office. The attorney listened as they shouted out their complaints. Finally the lawyer said, "Well, you do have a case, but I can't represent both of you. One of you will have to go to another lawyer."

Dad said he didn't care who represented him and agreed to get another lawyer. "Then," said the attorney, "I'll write you a note to a lawyer friend of mine a few blocks away." He scribbled a note, sealed it in an envelope and handed it to my Dad.

The two men rode in silence. Dad nervously fingered the envelope and it accidentally opened. Dad saw the lawyer's scribbled writing. As they pulled up in front of the second lawyer's office, Dad handed the note to Aaron and said, "Here, read this."

Aaron read slowly: "Here are two fat geese. You pluck one, and I'll pluck the other."

Reluctantly the two men faced each other. Dad said, "Aaron, let's go home and build the fence."

"I'm ready," Aaron replied.

From that day on the two men became a living example of the wisdom and worth of "Love thy neighbour."

Reflections

by Evelyn Witter

Executive closet

An important executive I know was dubbed by his intimates as "the ulcer type."

Then this nervous, short-tempered, desperate, tired-looking man gradually became a smiling, self-composed man with energy to spare.

One of our friends finally had enough courage to ask the executive what had caused the miraculous change.

The executive led him into the filing room. It was as small as a closet; but in addition to the filing cabinets, which lined the walls, there was a table. A small shag rug lay on the floor in front of the table on which was an open Bible.

This verse of Scripture is the explanation given by the executive: "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret." (Matthew 6:7)

Evelyn Witter is a free-lance writer who has published many short stories, including some in Calvinist Contact. She lives in Milan, Illinois.

Don't wear sabots

Did you know that some people wear sabots without really realizing it? What are sabots?

Sabots was originally the name of the shoes worn by peasants of the Middle Ages. When the peasants became angry they put on heavy wooden shoes and trampled down the landlord's grain with them.

From this custom came our modern word "sabotage." Sabotage goes on in the time of war to cripple the efforts of the enemy. It can also be used in times of peace among individual people. One person does something mean, and the other person often does something mean in return.

"Vengeance is mine; I will repay," says the Lord. We should think of those words from the Bible when someone wrongs us, instead of thinking of ways of getting even.

Any person who takes the Lord's law into his own hands is a person without much conscience. He has no sense of fair play. He thinks only of his own hurt feelings and cares nothing for the feelings of the one he wants to hurt to get even.

And what happens if he does get even? It solves nothing. It only makes people angry at each other. Besides, striking back at someone we think has done us a wrong is far from the Christian attitude of turning the other cheek.

So don't put on sabots. You'll find them heavy and most uncomfortable. Rather let your feet be guided by Paul's words "Be ye kind to one another." This is the "last" that lasts!

There will be **no** December 27 issue of *Calvinist Contact*. Please see page 17 for advertising deadlines for December and January issues.

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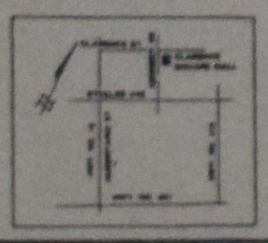

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Feature

The other side of Dordrecht

John H. Martens

The celebrated Synod of Dordrecht officially condemned Arminianism in 1618-19 in its document which has come to be known as the *Canons of Dort*. The Canons have since become an integral part of the body of confessional statements of a multitude of Reformed Churches.

[Arminius, who was a theological professor at the University of Leyden, taught universal atonement, partial depravity, resistible grace, the possibility of a lapse from grace, and conditional election on the ground of foreseen faith. The *Canons* refute those views by presenting opposite views on those five subjects.]

The Synod of Dordrecht represented a watershed in the history of the Reformed Churches in The Netherlands. It marked the provisional end of a creeping tendency towards diluting the message of the Gospel.

Dordrecht important to Mennonites

It may come as a surprise to many readers to learn that the town of Dordrecht is known not only to Reformed people, but also to Mennonites the world over. For it was there also, 13 years after the Reformed Synod, that a large number of Mennonite delegates gathered, eventually drafting the *Dordrecht Confession*. This *Confession* of 1632 healed to a large extent the widespread schisms that had plagued the Anabaptist movement during the previous three-quarters of a century.

(Note that the Mennonite gathering resulted in a "confession" not "canons." The latter would have implied a concern with doctrinal matters, but the Mennonites never were a "creedal" people. That does not mean they have no well-defined doctrinal views, but that they adhere to them rather loosely; they consider themselves untimately bound to the Word of God. Doctrine is not a matter of life and death if such seems to be out of the context of the times: as times and circumstances in which Christian people are called to serve change, so do the manner and nature of that service, and Mennonites have never been slow in implementing their beliefs in the realm of social action, or caring for the hungry or destitute.)

A Mennonite milestone

The *Dordrecht Confession* marked a milestone in Mennonite history, just as the *Canons of Dort* did in Reformed history.

In the 100 years preceding the *Confession*, the Anabaptist movement had gained much ground in The Netherlands. Except for some violent episodes during the first years of its rise, Anabaptism soon developed into a non-violent movement through the preaching and influence of Menno Simons of Witmarsum (1496-1561).

This Frisian preacher's views [on government's restricted authority] caused him and his followers to pursue peace, and since that time the bearing of arms has found no place among them. Nevertheless, after Menno's death, serious dissensions soon arose.

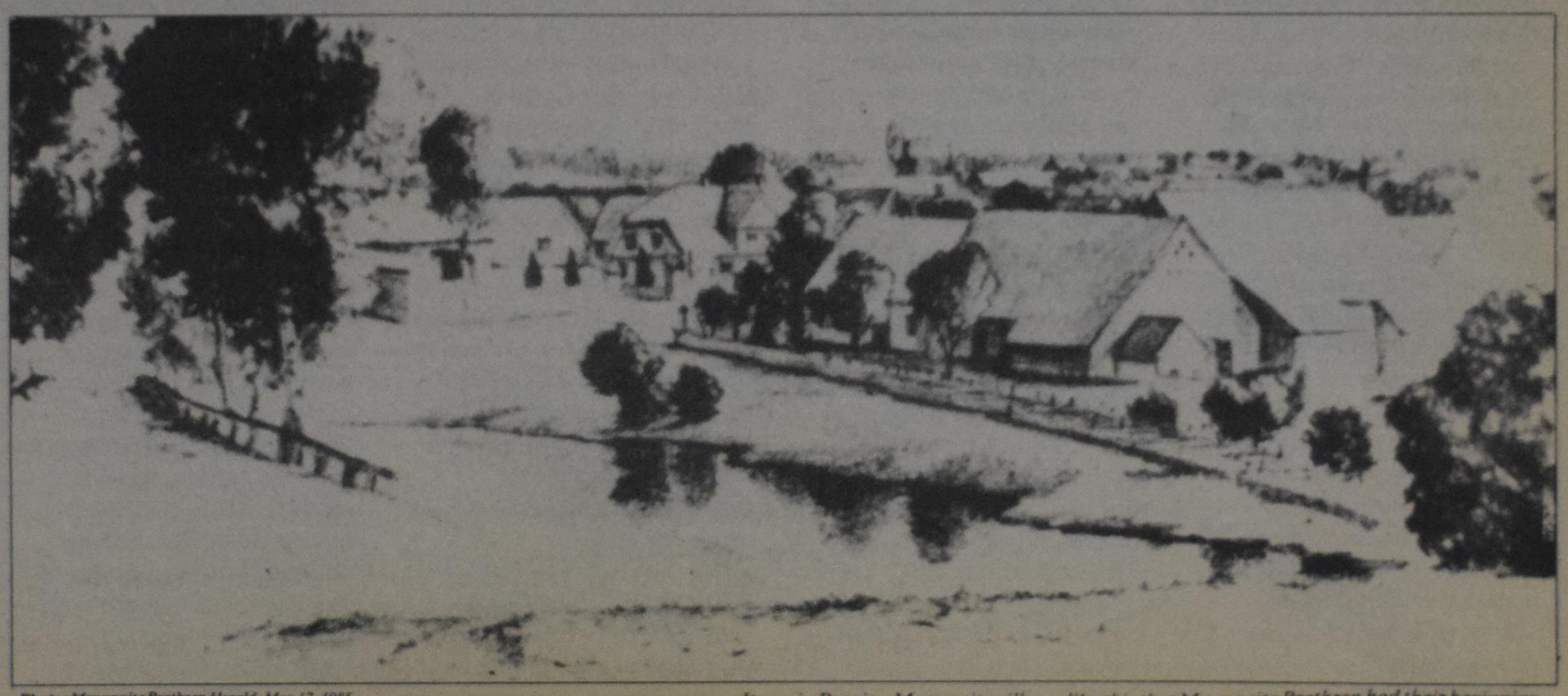

Photo: *Mennonite Brethren Herald, May 17, 1985.*

It was in Russian Mennonite villages like this that Mennonite Brethren had their beginning.

About mid-sixteenth century there were thousands of Mennonites in The Netherlands. Large numbers of Flemish Mennonites had fled to Friesland (in the North of Holland) after the start of the 80-Years War (1568-1648) and found refuge there.

Flemish and Frisians like oil and water

Subsequently, however, the Flemish and Frisian Mennonites did not hit it off. Flanders was a wealthy country, at that time a hub of commercial activity and industry. Friesland was a rural province in which the population (except for some small towns) made its living in pastoral occupations.

Soon the Frisians accused the Flemish of extravagance and ostentatiousness in living and dressing. The Flemish, on the other hand, reproached the Frisians for their great stores of linens and their sumptuous furniture and household goods.

The Frisians accused the Flemish of siding with "the world," a charge indignantly rejected by the Flemish who, with justification, could point to their sacrifices suffered in persecution and exile. Soon the Mennonite Churches of Friesland split and before long Mennonites had, as a result, moved all over The Netherlands.

The principal factor in their estrangement, however, was their different approaches to church government. In Friesland, e.g., the four churches where the Flemish fugitives found refuge were served by four preachers who, though chosen by the separate congregations, were also to serve the other three.

These ministers together were also to settle problems which might arise in any one church. The Flemish Mennonite Churches, however, had enjoyed complete autonomy and individual freedom and the newcomers could not adjust to the Frisian set-up.

In 1567 the Flemish pronounced a ban on Frisians. Marrying into the other group was also subject to the band and anyone wishing to join the other church had to be re-baptized.

More trouble

In 1586 a new development caused a schism among the members of a certain Flemish Church. As a result, a new division arose in the main Flemish body. A Mennonite elder in Franeker had bought a house in a transaction which, according to some of his Flemish brothers, was not entirely above reproach. The ensuing controversy led to the separation of the Flemish Church in Franeker into two groups. The one supporting the elder was called the Huyskoop (housebuyers) Church. The group opposing him were known as the contra-housebuyers and were led by a deacon.

Despite attempts at reconciliation, the entire Flemish body remained divided.

It seems ridiculous and sad that an affair like the buying of a house could divide the Mennonites so drastically.

A deeper cause lay in their different conceptions regarding the church's separation from the world. Among the Flemish were groups known as the "Mild Flemish" and the "Old Flemish." The former were not as conservative and were more moderate when it came to "banning" and "shunning."

Reconciliation effort

Around 1600, the Mild Flemish earnestly strove to end the pitiful divisions among the two groups.

In 1610, as a result of this effort for peace, the Flemish congregation of Harlingen united with the Frisian Mennonites. Apparently the efforts of the Mild Flemish were aimed at bringing *rapprochment* not only in Flemish Mennonite circles but also among Mennonites at large in the province of Friesland.

It comes as no surprise to learn that other Flemish congregations severely rebuked the Harlingen brethren for their choosing the path of harmony and peace.

There was, however, gradually a peacemaking spirit manifesting itself which finally resulted in the reconciliation achieved at Dordrecht in 1632.

Moving confession

The *Dordrecht Confession* marks a decisive point in Mennonite unity. It is a moving document, the penitent terminology of which reveals the sorrow and guilt which must have bothered many a Mennonite who, though not having lost sight of Jesus' injunction to love one another, had been caught up in a reciprocal mood of animosity and self-will.

In the archives of the Dordrecht Mennonite Church one can find an account of the results of the gathering, which was held in the spirit of Christian love — although also under a light cloud.

For, unfortunately so, the clergy of the State Church — the Dutch Reformed Church — had demanded that the city authorities not permit "this

Continued on page 12 ...

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Feature

Menno Simons and the rise of the Mennonites

John Martens

The Anabaptist movement was initiated in 1525 by a certain Konrad Grebel in Zurich, Switzerland. A product of the Reformation, the movement went even further in the divergence from Roman Catholic doctrine and practice than Lutheranism, Calvin's teachings, or even the Zwinglian Reformation. It originally constituted the radical left wing of the Swiss Reformation.

Grebel rejected the state church and advocated religious tolerance while insisting on believers' or adult baptism. Pacifism and the rejection of the oath further characterized Anabaptism.

Nine years after Anabaptism's founding there arose a similar movement in The Netherlands, by Obbe Philips. Its adherents were known as Obbenites.

Two years after that, a former Roman Catholic priest, Menno Simons (c. 1496-1561), was baptized by Obbe Philips and joined the movement.

Menno Simons' name has ever since been inseparably connected with Anabaptism. For 25 years he was the undisputed leader of the Dutch Anabaptists. (Although his surname did not fall into disuse, Anabaptists in general were henceforth known as "Menponites.")

Who was Menno Simons, this man to whom so many on three continents trace their spiritual origins?

Simons was from Witmarsum, Friesland (The Netherlands). Simons served as priest in the nearby village of Pingjum but he left the Roman communion in 1536 for the movement founded by Obbe Philips.

After his joining the Anabaptists, Menno was ceaselessly on the go, preaching his message wherever he found listeners. As a true Christian missionary of old, he travelled through Holland, Friesland, and the North of Germany.

Pervasive growth

Within 10 years, his followers, called "Mennists," spread into the Rhineland and all across the North of Germany to the Vistual delta in the Danzig area.

But what about Menno Simons himself?

His movements are difficult to trace. Simons was permanently on the move — from East Friesland to North Holland and back again in East Friesland. He preached in Amsterdam, Emden, Lübeck and Wismar. His wanderings were as much due to his missionary zeal as to the persecutions suffered by the Anabaptists.

The violent Anabaptist Munster intermezzo caused great alarm among secular authorities and more conservative Reform-minded people alike. From the beginning, Menno had been repelled by this brand of Anabaptism with its murderous excesses and immorality. All Anabaptists, the more peaceful groups as well as the radical elements, were equated with the Munster group and harassed violently; thus Menno Simons was permanently on the "most wanted men" list.

Legendary character

In The Netherlands, a number of attractive stories are still, after so many years, in circulation about the busy preacher.

One time, Menno Simons was travelling by wagon through the countryside. He was seated up front beside the coachman and in the inconspicuous, simple dress, one would hardly have recognized a famous preacher. In the back of the wagon half-a-dozen other passengers travelled.

An armed patrol rode up to inspect the wagon and its contents and to identify the coachman and his companions. The patrol leader demanded, "Is Menno Simons in the back of the wagon?" Simons turned around and asked the people, "Is Menno Simons there?" When the answer was in the negative Menno Simons turned to the patrol saying, "They say that Menno Simons is not there." The patrol was satisfied, asked no more questions, and waved them on, not even bothering to scrutinize the coachman and his companion, who by now had taken over the reins.

Thus originated the expression "A Mennist Lie" ("een Menniste Leugen") which means speaking only half the truth to avoid fatal consequences which would result from disclosing the whole truth.

On another occasion the wandering preacher was hidden in a large buttervat and again escaped detection when the other barrels of the shipment were checked by knocking against them. The first four or five sounded hollow and the sixth in which Menno Simons was hiding was left alone. An old man in Workum, a little city in Friesland, told me half-a-century ago that's why the chimneys on top of the 19th century Doopsgezinde (Menniste) Church in Workum are fashioned in brick in the form of barrels, complete with hoops. These bulge slightly outward in the middle and are supposed to keep alive the memory of Simons' fortunate escape, so the old man said.

Amazing dispersion

In Eastern Europe during the reign of Catherine the Great (1720 - 1796), no fewer than 10,000 Mennonites of Dutch origin went to Russia, accompanied by some from Switzerland. In the 1870s, 18,000 emigrated to North America because of their fear of military conscription, while after the First World War some 20,000 fled to Canada before the Bolshevist regime.

Another 35,000 Russian Mennonites retreated with the Nazi armies from the Ukraine in the waning years of World War II. More than half of these people were, however, forcibly sent back and largely disappeared from view.

The Russian Mennonites who settled in North America constitute a wholly different group than the Pennsylvanian Mennonites who went (from 1683) to Germantown, Pennsylvania. The Russian Mennonites are mostly descended from Dutch pioneers, who, via a circuitous route, finally found a haven in the New World.

Tenacious people

Not infrequently, among Russian-North American Mennonites are names like Wiebe, Kla(a)ssen, Friesen or others which remind us of their ancient Dutch or Frisian origin. It has even been reported of late by Dutch travellers interested in Mennonite origins (making their way through Siberia via the trans-Siberian Railway), that here and there in the wilderness there are still Mennonite settlements.

What is even more surprising is that in some of these isolated settlements the Frisian language is still in use and recognizable Frisian and Dutch names are not infrequently encountered.

The most surprising thing revealed in this context however is that the University of Novosibirsk, the West Siberian capital, offers a course in the Frisian language. It seems that the future holds some promise of a dramatic increase in our knowledge of the apparently numerous and indestructible Siberian Mennonites, of whom most people know next to nothing.

As every one knows Mennonites worldwide are famous for their social service on behalf of their needy fellow men and women. This witness no doubt has contributed to some of the world-wide respect Christianity enjoys.

Whither his gaze?

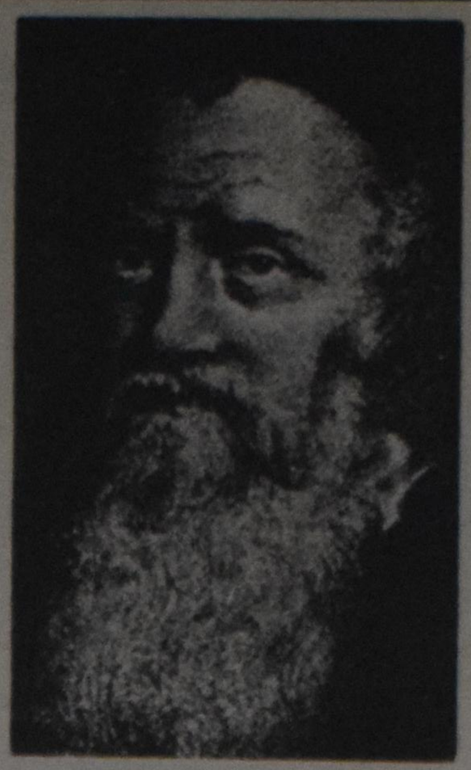
In Witmarsum a statue of Menno Simons is facing the townhall where the writer of these lines was married.

It always seemed as if the gaze of the preacher was directed at the large windows of the upstairs council chamber where my wedding ceremony was performed.

Or was he gazing beyond the building to the far distances where his followers once would be dispersed? It is hard to say, but the picture of that statue often rises to the surface of my memory.

If given the opportunity, I want to stand before it again. I would take off my hat and honour a great Christian. I'd try again to find out the direction of his gaze. I would tell him that in North-America he has not been forgotten.

The appeal of this simple statue of Menno Simons far overshadows the effect of impressive equestrian sculptures or of the monuments of famous battlefield commanders, surrounded by cannons and battle flags.



Menno Simon's name has been inseparably connected with Anabaptism.

The other side of Dordrecht

... continued from page 11.

extraordinary gathering of Anabaptists from all provinces." The State Church couldn't prevent the meeting, however.

Right hand of fellowship

In an account of the conference we read about its results:

On April 21 a general unison was brought about in the holy name of the Lord among those who had gathered here in Dordrecht through the efforts of the beloved bishop Adrian Cornelis, Mennonite preacher in Dordrecht and others. The deliberations were concluded by extending the right hand of fellowship and the kiss of peace and by the observance of the communion. Thus they recognized each other as a united brotherhood to the great delight and joy of many.

The *Dordrecht Confession* was subsequently adopted by most Mennonites the world over.

A lesson for us

Scenes of reconciliation as just described occur too seldom, even today, among Christian brothers and sisters, despite the apparent yearning for unity in many quarters of Christianity. A useful lesson could no doubt be learned from our Mennonite Christian friends; there would be no capitulation implied in the extension of fellowship or the "kiss of peace" to those with whom God has joined us in one Church.

The city of Dordrecht thus was the scene of two important church gatherings. Both anger and a spirit of reconciliation marked those debates and learned conversations. Reformed orthodoxy was safeguarded at the one gathering. The Christian virtues of forebearance, tolerance, and forgiveness were much in evidence at the other.

It is difficult to compare the two: at the Synod of Dordrecht the essence of the heart of the Gospel was at stake and a division of spirits was unavoidable, while the *Dordrecht Confession* addressed a different kind of broken unity — which never should have been broken.

It is no secret, however, that the outcome of both gatherings led — to use the words of the *Confession* — to "great delight and joy among many" which has extended to our times.

John Martens is an historian and writer from Listowel, Ontario.

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Special Report

Maritime conference promotes alternate agriculture

... continued from page 1.

Brewster Kneen of Scotsburn, N.S., operating out of an Anglican social conscience, drew attention to the plight of small farmers both in Canada and in Third World countries. The Canadian government, he said, has followed a singleminded policy of favouring large processors and integrators, while ignoring small farmers or actively ignoring their plight. Through catch phrases such as "consolidation" and "rationalization," government works to remove smaller, "welfare" farmers, and encourages "potentially viable farm operations," also known as big agri-businesses.

The motive behind this, suggested Kneen in a paper circulated at the conference, is to provide food processors with cheap raw product so they can help earn export dollars. It's not the production of food which interests Agriculture Canada, says Kneen; it's the industrialization of agriculture. Similar policies in other countries lead to farmers starving their families while sending their crops overseas. Such labour is enforced by sometimes repressive regimes.

Low income linked to bad soil

The link between soil degradation and low farm incomes was further explored by Conrad Toner, a New Brunswick potato farmer. Toner said federal policies have discouraged those who tried to maintain a small family farm, forcing them to get big or get out. Toner found that he could get a grant towards a $125,000 harvester, but not towards replacing a more basic potato digger which would allow the use of local labour to pick up the spuds. Toner said both farmers and urban people must take responsibility for "the horrible state of agriculture in Canada."

"Soil conservation is a decision of the conscience," noted Toner. "It is therefore a decision of not only the farmer, but the consumer as well. The consumer must feel some responsibility as he buys food below the cost of production." Instead of society realizing this, he said, it forces farmers to destroy the soil to meet the demand for cheap food.

Senator Herbert Sparrow, author of the Senate report, *Soil at Risk*, spoke to the group on the same problem of soil erosion and degradation. Eroding soils endanger the very future of the country, in Sparrow's view.

"Canada is facing the most serious agricultural crisis in its history," warned Sparrow. "Unless action is taken quickly, this country will lose a major portion of its agricultural capabilities." He quoted with approval an Agricultural Institute of Canada writer who said the soil erosion problem could cause an economic crisis unparallelled since the Depression. With his Senate colleagues, Sparrow has called for specific government action to combat the current situation.

No simple answer

Other speakers at the conference spoke of their own work in trying to bring health back to agricultural soils, and most agreed that there is as yet no simple answer that works for everybody. Lawrence Andres of Ontario, a Swiss immigrant, talked of bio-dynamic farming, a concept which works towards promoting a living soil, full of microscopic organisms that fight diseases and resist pests.

Andres and his brother run a mixed farming enterprise with dairy cows, horses, and field crops, with few off-farm inputs. Martin Culik from south of the border described his work with the Rodale Research Centre in Pennsylvania, aimed at moving from chemical dependency to a more self-sustaining type of agriculture.

Dave Reibling of Tavistock, Ontario, related how he had moved back to more organic farming methods as early as 1969 at his father's urging. The Reibling farm not only grows 200 acres of organic grain, but markets it as home-milled flour. Bart Hall-Beyer added his experience running a mixed ecological farm with hogs, fruit, grain and vegetables.

Unique opportunity for broad discussion

The conference provided a unique opportunity for Maritime farmers, students and urban folk to discuss the production of food, and the desirable methods for growing it. Discussion ranged as far afield as the relationship between cancer and diet, hydroponic lettuce, summer fallowing a portion of each farm, and the value of sheet composting.

One would expect to see a certain counterculture presence, and there was, but there were also the mainstream farmers who are increasingly concerned because their soil is no longer responding to vast dosages of fertilizer, herbicides, fungicides and pesticides. For some of the older farmers, the ideas being espoused were familiar enough, as chemical farming is largely a product of the post-World War two period.

The conference aimed to be a forum for alternate agriculture, for concerns about survival of the family farm. It brought leaders in the field together with almost 200 Maritimers who wanted to discuss their own problems, who wanted to hear whether organic farming can be done. Both as a forum and a discussion time, the conference achieved its organizers' goals.

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Please keep in mind that *Calvinist Contact* will **not** have a December 27 issue. Deadline for the January 3, 1986, issue is **Thurs., Dec. 19, 1985**

Your cooperation is, as always, much appreciated!

News

Shapiro Report gets guarded support

Henry de Jong

TORONTO, Ont. — Members of the Ontario Association of Alternative and Independent Schools (OAAIS) reacted positively but cautiously to *The Report of The Commission on Private Schools in Ontario*. They gathered on Saturday, November 30 for a general membership meeting to discuss the report and to hear from its author, Bernard Shapiro.

This report was made public early last month, a year and a half after it was commissioned by the Premier of Ontario. One of its most substantial recommendations is that independent schools be granted full funding if they operate in association with a local, public or separate, school board.

Dr. Shapiro began the meeting with a presentation of the report and a summary of its recommendations. He spoke lucidly and forthrightly about his experiences as commissioner and about his reasons for making certain recommendations.

Shapiro reminded his audience that his recommendations were made on the basis of certain principles, but emphasized that he does not consider them to be uniquely appropriate to those principles; someone else working from the same basis might come up with something completely different.

Common concerns

After his presentation, and before the members broke for lunch, Shapiro answered numerous questions from the floor. Shapiro's answers were to the point, so much so, at times, that the questioners were a bit taken aback. He did not stray very far from the substance of the report.

There were questions about many aspects of the report, but the most common concerns were about the recommendations that publicly funded "associated" schools be open to all students, regardless of their religious beliefs, and that they employ only Ontario certified teachers.

Shapiro felt strongly that publicly funded schools should be open to all students, but he reassured OAAIS members that all students would have to participate fully in a school's program once they have chosen it. If they willfully negate the school's special character, says Shapiro, the school should have the right to expel them.

All teachers should meet government standards, but that is not to say, says Shapiro, that these standards should not be widened to include such factors as experience and education in other institutions. He also emphasized that associated independent schools would be free, in so far as the constitution allows it, to set standards (including religious commitment) above and beyond those of the government.

Loose ends

There were a number of loose ends that Shapiro was unwilling to tie together for his audience. The working out of details, like the delegation of property taxes to public or separate school boards by associated school supporters, was not part of his mandate, and he declined the chance to comment on them.

Shapiro admitted that associated school status would present some problems to independent schools, but he felt that these, too, would best be worked out as they arose and he offered no immediate solutions.

During the afternoon session OAAIS members broke up into groups to discuss the report and then to report back to the plenary session. They brought back many of the same concerns that were expressed that morning. In general, they had difficulty, not so much with what the report recommends, but with what it leaves unsaid. The consensus seemed to be that independent schools would be willing to consider associated status, but that more clarity is needed first.

"We're not there yet"

But things aren't that far yet. The report is still nothing more than a report. Shapiro suggested at the beginning of the day that one of the reasons for setting up the Commission on Private Schools was to buy time for the government. And at the end of the day the OAAIS members were reminded that the government will likely try to bury the Shapiro report.

"We still have a great challenge before us" said OAAIS executive director, Lyle McBurney at the close of the meeting. The Shapiro report is the first fruit of a long process, in which OAAIS played an instrumental role, and we must not dismiss it out of hand, he said. "That would amount to infanticide."

Lyle McBurney and Hank Vandezande give parting words to OAAIS members.

The Ontario Association of Alternative and Independent Schools hopes to have its final position ready sometime next spring, in time to present it to the Ministry of Education by its April 30 deadline. Before then Lyle McBurney will tour the province to present a tentative position and to get the reactions of the OAAIS membership.

During the next two months Bernard Shapiro will present his report at a number of information sessions across the province. These sessions will be in the evening. The following is a list of dates and places:

Dec. 9	Barrie
11	Oshawa
12	Hamilton
16	Thunder Bay
17	Dryden
18	Sault Ste. Marie
19	Sudbury
Jan. 6	Toronto
7	Timmins
8	North Bay
9	Toronto
13	Windsor
14	London
22	Kingston
23	Ottawa

Canadian Council of CRCs eyes Home Missions

... continued from page 1.

Missions — denominational, classical, and Council (Indian Ministries).

Moreover, placing Canadian Home Mission activities under Council's jurisdiction has the advantage of enhancing decentralization and increasing local participation. The move would also greatly alter the agenda of Council, bringing it more in line with Article 28 of the Church Order.

The committee mandated to study this matter will be required to report its findings and make appropriate recommendations to the 1987 session of Council.

The decision not to apply for active membership in the Canadian Interfaith Network was in effect a vote against an annual expenditure of $20,000 for which the returns remained somewhat uncertain. It was a move born of prudence, but it will mean that a clearly Reformed voice will be absent as the CIN struggles through its formative years. Future membership in the network was referred to a five-person committee. Membership in the CIN remains a possibility, but only upon payment of an as yet undetermined penalty.

Monitor militarism

In turning down Project Ploughshares, Council agreed with the report of its observer that the Project does not meet the Guidelines adopted earlier. However, as Council wished to monitor developments concerning nuclear arms, militarism and pacifism, it assigned those areas to its Committee for Contact with the Government.

Council also encouraged local churches to be in contact with the Free Reformed Church and with Canadian Reformed Churches. Moreover, it was agreed that the next meeting of Council should be held in conjunction with the session of the Canadian Reformed Churches, and that a number of shared gatherings should be arranged. The Interchurch Relations Committee was instructed to prepare for such meetings. Council also voted in favour of renewed membership in the Evangelical Fellowship of Canada for another two years.

Finally, Council approved a draft paper prepared by the Committee for Contact with the Government on the question of Sunday observance. Copies of the paper will be sent to the relevant branches of government and to all consistories.

A task borne with patience

Council met during unusually clear and sunny weather in the Vancouver area, yet most delegates got only brief glimpses of snowcapped Mount Baker slumbering in the distance. This was a busy Council; not a boisterous or even an overly argumentative one. The delegates took their tasks seriously, applied themselves diligently and bore the inevitable tedium of dry spells in long discussions with admirable forebearance and good grace.

In his closing remarks, Chairman Joosse observed that the delegates had expressed and respected strong differences of opinion on some issues, but that the heavy agenda had nonetheless been dealt with effectively and in brotherly fashion. The delegates, he continued, had grown in their ability to find their way together, showing sensitivity to the role of the institutional church in its feeding functions. They had, he said, touched the limits, even the limitations, of their understanding of that role in a basically alien society.

According to the Chairman, the delegates had "... fleshed out concretely the power and authority of God's Word," and as the Church of Jesus Christ they had "... attempted to actualize the ministry of that Word in deeds of witness." The delegates were encouraged to express themselves positively when reporting on the work of Council and to carry on with the tasks before them in faith.

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Thanks

Frank and Ebeltje Zee wish to thank all those who helped to make their 70th wedding anniversary a memorable day.

EISING: Touched by the many best wishes and expressions of love and friendship, we would like to thank all those who remembered us on the occasion of our 50th wedding anniversary. We are thankful to the Lord for His many blessings.
Trudy and Ralph Eising and family, 603 High Street, Orillia, ON L3V 4Y2.

ZEE: The family of Mr. and Mrs. Frank Zee of Red Deer would like to thank everyone who expressed their heartfelt interest when Mr. and Mrs. Zee celebrated their 70th wedding anniversary. Whether it was a contribution in the thanksgiving service, a card, letter, flowers or a donation for "Rehoboth" it was all very much appreciated. We thank and praise our God for His abounding goodness and mercy throughout all these years.
Ps. 68:19.
On behalf of the family.
Grace and Peter Van Assen, 10908 - 135 Ave., Edmonton, Alta.

Births

DYKSTRA: Grateful to God, Clarence and Ingrid Dykstra want to announce the birth of their daughter RACHEL ANN, on December 3, 1985. A sister for Jason. A granddaughter for Mr. and Mrs. Ernie Stronks, Waterdown, and Mr. and Mrs. Clarence Dykstra of Niagara-on-the-Lake. Great-granddaughter for Mr. and Mrs. G. Stronks, Holland Chr. Homes, Brampton, and Mrs. J. VanderLoo, Shalom Manor, Grimsby, Mr. A. Stoffelsen and Mrs. P. Dykstra, both of The Netherlands.
3 Greenarrow Cresc., Bramalea, ON L6S 2K1.

HEERSINK-DROST: Friends and family, rejoice with us.
The Lord and giver of life has blessed us with our third grandchild, a girl, BIANCA LAUREN, born November 23, 1985. Proud parents are Roland and Betty Heersink (nee Drost) and she is a welcomed sister for Joel and Brittney. The happy grandparents are Gerrit and Iefke Heersink. Sixth grandchild for Ralph and Neil Drost.
Address: 5705 Encinita Ave., Temple City, CA 91780 U.S.A.

SWEETMAN: In wonder and joy, Bob and Rosanne announce God's gift to us, NICHOLAS LEONARD Lopers Sweetman, born November 21, 1985. Another grandchild for Doreen Lopers of Drayton and Leonard and Clara Sweetman of Grand Rapids.
512 - 30 Charles St., W., Toronto, ON M4Y 1R5.

Marriages

"Let the peace of Christ rule in your hearts."

CAPPON-BRUULSEMA: With joy and thankfulness to God, Mr. and Mrs. Cornelius and Jenny Bruulsema and Mr. and Mrs. Jacob and Gerdina Cappon announce the forthcoming marriage of their children TOM and BETTE-ANN. The ceremony will take place, D.V., on Friday, December 27, 1985, at 7 p.m. in the Willowdale Chr. Ref. Church. Rev. Ed Den Haan and Rev. Jack Westerhof officiating.
Correspondence address: 194 Connaught Ave., Willowdale, ON M2M 1H5.

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Anniversaries

Congratulations to Jacob and Jantje Horinga (nee Scheerhoorn) who will celebrate, D.V., their 55th wedding anniversary on December 23, 1985.

1960 December 17 1985
It is with joy and thanksgiving that we may announce the 25th wedding anniversary of our parents and grandparents,

JIM and GRACE HAAS
(nee Oosterink)

Congratulations Mom and Dad!
Thanks for the love and understanding you have shown us through the years. May God continue to bless and strengthen you in the years to come.
With love from your children and grandchildren:
Jim & Judy Haas; Sarah
Peter & Diana Slager; Melissa, Scott
Ed Haas & Wilma Bekendam
R.R.#3, Woodstock, ON N4S 7V7

"For the Lord is good and His love endures forever, His faithfulness continues through all generations." (Psalm 100:5)
With praise and thankfulness to God, we wish to announce the 30th wedding anniversary of our parents,

HERMAN and GRACE LOUTER

who were joined in His love on the 17th day of December, 1955.
James Louter — Guelph, Ontario
Andrew & Margaret Louter; Lysanne — Brampton, Ontario
Leonard Louter —
Raymond & Karen Louter — Rexdale, Ontario
Valerie Louter — Brampton, Ontario
Thank you Mom and Dad, for your continued love and support in the past 30 years and we pray with you that you will be blessed with many more years together.
Best wishes only may be sent to their home at: 28 Parkside Dr., Brampton, ON L6Y 2G9

C.C. — a positive link in the Christian community.

Marriages

SOETING-VAN HOEVE: With thanks to God, it is announced that DEBORAH JEAN, daughter of Ralph and Jean Soeting of Dundas, Ontario, and PIETER BENJAMIN, son of the late John Van Hoeve, and Mrs. Martina Van Hoeve of Milligrove, Ontario, were united in holy matrimony. The service was held on Saturday, November 23, 1985, at the First Reformed Church of Hamilton, Pastor John Verhoog officiated.
Future address of the couple: 202-75 Bold St., Hamilton, ON L8P 1T7

1930 December 23 1985
"The blessing of the Lord, it maketh rich." (Proverbs 10:22)
With praise and thanksgiving to our Father in heaven, the Lord willing, we hope to celebrate the 55th wedding anniversary of our dear parents, grand- and great-grandparents,

JACOB and JANTJE HORINGA
(nee Scheerhoorn)

Our prayer is that the Lord will continue to bless and be near to you as He has done in the past.
Your thankful children:
Wiebe & Sally Horinga — Woodstock
Hank & Betty Horinga — Woodstock
Geert & Jitske Horinga — Port Colborne
Jeanette & Fred Scheltema — Beachville
Grace & Henry Kikkert — Chilliwack, B.C.
Bill & Marge Horinga — Woodstock
37 grandchildren and 13 great-grandchildren.
There will be an open house at the Maranatha CRC, Lord willing, on December 23, 1985, from 3-5 o'clock p.m.
Their home address: 427 Huron St., Woodstock, ON N4S 7A9

Dedemsvaart, Overijssel — Brampton, Ontario
1945 December 19 1985
John 2:1.

ALLEN (Aalt) and TINA (Trijntje) MULDER
(nee VanderVeen)

We thank the Lord with our parents and grandparents for giving them 40 years together.
Congratulations from:
Andy & Didi Mulder; Lisa, Bradley, Steven, Cherene — Mono Mills, Ontario
Peter & Joanne Mulder; Gloria — Brampton
Clark & Linda Mulder; Joel, Randy — Brampton
Meeka & Hal Getson; Claude — Brampton
Reg & Sylvia Mulder; Melissa, Jeremy, Brent, Tyler — Brampton
Casey Mulder — Brampton
Joyce Mulder; Brandon — Brampton
Home address: R.R.#2, Brampton, ON L6V 1A1

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Anniversaries

1960 December 17 1985
With much joy we wish to announce the happy occasion of our parents 25th wedding anniversary,

BERNIE and MARY SLUMP
(nee Rodermond)

"From the rising of the sun to the place where it sets the name of the Lord is to be praised." (Psalm 113:3)
We thank God for them and for all the love and support they have shown us!
Love from all your children:
Michelle
Randy & Jennifer; Brandon
Annette & Sid; Tabitha
Shellynn
Bernie
Home address: R.R.#2, Waterdown, ON L0R 2H0

Wapenveld — Cambridge Sta.
1940 December 7 1985

RUDY and ANNEKE VAN HATTEM
(nee Van Welsum)

We are thankful to God who has kept them in His care for 45 years. We pray that He will continue to bless and keep them in His care.
"But the mercy of the Lord is from everlasting to everlasting upon them that fear Him, and His righteousness unto his children's children." (Psalm 103:17)
Their children, grandchildren and great-grandchild:
Miep & Wim Palm;
Gea
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"The Lord is my Shepherd." (Psalm 23)
Suddenly and swiftly, our Lord, at His appointed time, called home our husband, father, and grandfather,

GERHARD W. HUININK, Sr.

at the age of 75 years.
Beloved husband of: Jozina (Van Rooyen).
Dear father of:
Henk & Eef Huinink — Burlington
Bill & Leny Doppenberg — Winona
Bill & Miep Huinink — Burlington
Gerry & Minnie Huinink — Woodstock
Alex & Bernice Huinink — Embro
Gerald & Leida Dykstra — Hamilton
Dear grandfather of 25 grandchildren.
Home address: R.R.#4, Woodstock, ON N4S 7V8

God suddenly called to Him our brother,

GERHARD WILLEM HUININK

at the age of 75 years.
We will miss him very much as our beloved oldest brother. May God strengthen his wife and children in their loss.
"Be not dismayed for I am your God." (Isaiah 41:10b)
Brenda & Henry De Jonge
Bernard & Joanne Huinink
Also survived by one brother and four sisters in Holland.
Woodstock (Ont.)
November 25, 1985.

June 14, 1909 — November 15, 1985
Passed away in the Lynden Christian Rest Home. After a difficult and lingering illness the Lord took home my dear brother,

NORMAN (Nanne) SCHUURMAN

age 76 years.
2 Cor. 5:4-5.
Dearly beloved husband of Marie Schuurman-Huncoop — Front St. 1713, Lynden, WA U.S.A. 98264
His foster children:
Phillip & Carol; family
James & Ann; family
Predeceased by his sister Evelyn (Aafje) Bangma-Schuurman in 1970.
His nieces & nephews:
Ronald, Frida, Agnes, Richard, Louis

May Schaart-Posthuma (nee Schuurman).
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Teachers

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Send resume and inquiries to:
Grace Muller, Education Committee Chairperson
c/o Langley Christian School
21789 - 50 Ave., Langley, B.C. V3A 3T2
Tel: (604) 533-2222

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Hamilton, Ontario

Classroom Assistant Needed

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In the interest of saving time, please contact:
Mr. W.H. Hultink, Principal
by phone at (416) 388-2645 for details.
(This advertisement will appear once only. Applications will be received until noon, Friday, December 20, 1985).

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Calvin College
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Teachers

Immanuel Day Care Centre may require in the near future a full-time qualified **E.C.E teacher.** Persons interested in this position should forward their resume to Immanuel Day Care Centre, 25 Channel Nine Court, Agincourt, M1S 3B2. Attention: Mrs. H.A. Meininger.

SMITHVILLE: Smithville District Christian High School will require a 2/3 of full-time **French teacher** or 2/3 of full-time **Business teacher** for Semester Two of the current year. A possibility for continuing employment for the 1986-87 school year exists. Duties will commence on January 30, 1986. Please direct all inquiries and applications to: Mr. M.B. Stroobosscher, Principal, Smithville District Christian High School, P.O. Box 310, Townline Rd., Smithville, ON L0R 2A0; (416) 957-3255.

Personals

Het consulaat-generaal zou gaarne in contact willen komen met de navolgende personen:
BEEKMAN, Lambertus Maria, geboren op 16 maart, 1920, laatstbekende adres in Nederland: M. de Ruijterweg 97, Vught, naar Canada vertrokken op 31 mei 1960.
BOSSENBROEK, P., geboren 22 augustus 1922, laatstbekende adres in Canada: B-1 Michell Apts., Saint John, N.B., naar Canada vertrokken in 1962.
DE CALONNE, Robert D., geboren op 20 juni 1938, naar Canada vertrokken in 1981, laatstbekende adres alhier: 3208 Conrad Dr., N.W., Calgary, Alberta.
HEIBLOM, Peter, laatstbekende woonplaats: Calgary, Alberta, oud-hoboist bij de Kon. Luchtmachtkapel te Nijmegen.
JANSEN, Z.J., geboren op 28 december 1920, laatstbekende adres in Nederland: Akkerwindestraat 26, Arnhem, naar Canada vertrokken op 27 juni 1952.
VAN KONIJNENBURG, Kasper, geboren op 6 november 1920, laatstbekende adres in Nederland: Paulus Potterstraat 37, Bilthoven, naar Canada vertrokken op 11 mei 1954.
VAN LEIJENHORST, Arie, geboren op 1 maart 1920, laatstbekende adres in Nederland: Lelystraat 286, Breda, naar Canada vertrokken op 3 juni 1985.
MULDER, Paulus, laatstbekende adres in Nederland: Willem Lodewijkstraat 11, Sneek, naar Canada vertrokken tussen 1949 en 1951.
RIJPKEMA, Harmen, geboren op 5 mei 1920, laatstbekende adres in Nederland: H. Sytstrastraat 25, Sneek, naar Canada vertrokken op 10 februari 1982.
Netherlands Consulate General
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Your cooperation is, as always, much appreciated!

Stan De Jong,
Manager

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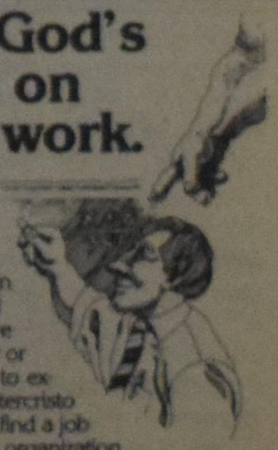

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Events

CALENDAR of events

Dec. 13	Concert by the choir "Euphonia" with Pam Van Weelden (piano) and Grace and Colleen Reinders; 7:30 p.m., Clarkson CRC, 1880 Lakeshore Rd., W., **Mississauga,** Ont. For info. call (416) 823-7262.
Dec. 13 & 14	Handel's "Messiah" performed by Listowel Concert Singers and The Kitchener/Waterloo Symphony Orchestra. Conductor: Paul Sloan; at 8 p.m., Friday and Saturday at Trinity United Church, **Listowel,** Ont. For info. phone (519) 291-3106.
Dec. 14	Christmas Concert by Mountainview Singers directed by Harold de Haan at 8 p.m. in Mountainview CRC, **Grimsby,** Ont. Cantata: "The Nativity of Christ" (Caleb Simper).
Dec. 14	Choir and Organ Concert by the choir and brass directed by Leendert Kooy, with Andre Knevel at the organ; at 8:15 p.m. in Central Presb. Church, Charlton St., **Hamilton,** Ont.
Dec. 15	Christmas Concert by St. Thomas District Male Choir "Crescendo," St. Thomas Ladies' Choir "Gloria In Excelsis" and the London Bel Canto Choir, in the Bethel CRC, **London,** at 8:00 p.m.
Dec. 15	Organ dedication service at 7:30 p.m. in Bethany CRC, **Fenwick,** Ont.
Dec. 15	Advent Service with the Adoramus Maranatha Choir at 7 p.m., Calvin CRC, **Dundas,** Ont.
Dec. 20	Christmas Candlelight Service with the Adoramus Maranatha Choir at 8 p.m., Mount Hamilton CRC, **Hamilton,** Ont.
Dec. 20 & 21	"Joy to the World," an inspirational concert at 8:00 p.m. in Faith CRC, 2265 Mountainside Dr., **Burlington.** Featuring Marita Blaak soloist, Cora Kuyvenhoven cellist, Elizabeth Watts pianist, Scott Lammers saxaphone, Carolyn Mostert organist, Carolyn Stronks flutist, David Schneider trumpet. Admission $5.00.
Dec. 21	Christmas Candlelight service with "The Ambassadors" in First CRC, **Hamilton,** Ont. at 8 p.m.
Dec. 21	Christmas Concert at 8:00 p.m. in Wiliowdale United Church, Kenneth Ave. (behind the Northtown plaza) **Willowdale,** Ont., by the choirs and orchestra of the Ontario Christian Music Assembly, under the direction of Leendert Kooij, with Andre Knevel at the organ. Admission $4.00 for adults, and $2.00 for students.
Dec. 22	Christmas Candlelight Service with the Adoramus Maranatha Choir at 7:30 p.m., Maranatha CRC, **York,** Ont.
Dec. 22	Christmas Concert by Brampton Christian Choral Society; Director W. Hoekstra; 8 p.m., Second CRC, **Brampton,** Ont.
Dec. 22	Christmas Concert by St. Thomas District Male Choir "Crescendo," St. Thomas Ladies' Choir "Gloria in Excelsis" and the London Bel Canto Choir in the First United Church, St. George St., **St. Thomas,** Ont., at 8:00 p.m.
Dec. 23	Christmas Organ and Choir Concert with Belcanto Choir and Andre Knevel at the organ; starts 7:30 p.m. at Immanuel Ref. Church, 266 High St., **London,** Ont.
Dec. 24	Annual Christmas Eve concert by "New Life" Choir at 7:30 p.m. in Maranatha CRC, **St. Catharines,** Ont.
Dec. 26	Boxing Day Annual Hockey Tournament; eight teams participating. Starts 7 a.m. in Perry Street arena, **Woodstock,** Ont.
Dec. 29	"Frysk Krystfeest" Lieten, ynstrumintaele en vocale numers. Skriftlezing en mienskiplik sjongen yn de Fryske Tael. Troch de Hoekstra Family Consort at 8:15 p.m., Trinity CRC, 99 Scott St., **St. Catharines,** Ont.
May 16-19	Twelfth All-Ontario Y.C. Convention. Theme: "Trust and be Free." At Queen's University, **Kingston,** Ont. For registration contact your league secretary.
Dec. 29	"Let Us Now Rejoice", Christiaan Teeuwsen in concert with "The Ambassadors" at St. Thomas Anglican Church, 99 Ontario St., **St. Catharines,** Ont. at 8 p.m.
Dec. 31	Organ Concert and Hymn Sing with Andre Knevel at the organ; at 7:30 p.m., Guelph Reformed Church, 79 Speedvale, **Guelph,** Ont.
Jan. 11	Organ Concert by Andre Knevel, 8 p.m., at Christ Church Cathedral, James St., **Hamilton,** Ont.

Advertising Deadlines

Dated	Mailed	Display	Classifieds
ATTENTION: No issue on December 27, 1985. Make note of advertising deadline changes for January.			
Fri.Jan.3	Tues.Dec.31	Thurs.Dec.19-8:30a.m.	Wed.Dec.18-8:30a.m.
Fri.Jan.10	Tues.Jan.7	Thurs.Jan.2-8:30a.m.	Thurs.Jan.2-8:30a.m.
Fri.Jan.17	Tues.Jan14	Thurs.Jan.9-8:30a.m.	Wed.Jan.8-8:30a.m.

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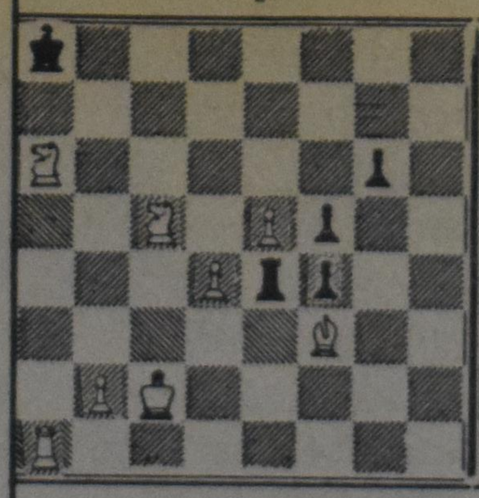
P. Layer

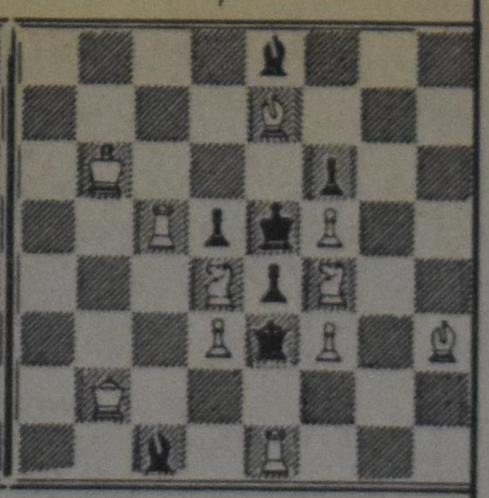
SECOND SERIES OF PROBLEMS IN DECEMBER

#1073
J.V. Dijk
Holland, 1948
5



8
4 mover 3 pts.

#1074
V.F. Rudenko
Russia, 1958
7



11
2 mover 2 pts.

Notes
1. The four mover, #1073, could be entitled "The Long Way Around!" Please give the full solution to this one.
2. The Russian two-mover, #1074, is a tough one to crack. The eight pieces in the centre are a confusing lot! Please give the key and threat, if any.
3. The deadline for the December problems, #1071-#1074, is on Jan. 20, 1986. (Five days later for solutions postmarked other than Ontario).
4. Cold winter nights provide opportunity to spend some time on Chess Problems. Won't you give it a try?

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Dutch

Onder de streep

John VanHarmelen

Charles Wesley's Kerstgezang

Ds. Van Harmelen maakt met dit artikel een begin aan een serie over de oorsprong van verschillende gezangen.

U hebt wellicht wel eens gehoord dat de 'kerk van Engeland' een "gebedenboek" heeft dat Common Prayer Book wordt genoemd. Dat boek regelt de eredienst in de Anglicaanse Kerken. Onder koning Eduard VI werd het in 1549 door het Engelse Parlement vastgesteld. In 1552 is het op advies van Calvijn en anderen meer in gereformeerde zin herzien. In 1559 is het echter onder koningin Elisabeth opnieuw herzien, om het voor de Roomsen wat aannemelijker te maken.

Charles Wesley heeft in zijn leven over een periode van 53 jaar wel 6500 hymns gedicht. In 1739 dichtte hij het traditionele kerstgezang: Hark! the herald angels sing. Hoewel men in de Kerk van Engeland niet veel met Charles Wesley op had, is er toch één van zijn hymns in het Common Prayer Book opgenomen. Per ongeluk, zou ik kunnen schrijven. Het begin van het eerste couplet luidde: Hark! how all the welkin rings

Glory to the King of kings!

(welkin betekent wolken, lucht, hemel, heelal. Ik dacht direct aan het bekende: er ruist langs de wolken ....)

Een drukker in de 18e eeuw had nog iets nodig om een open plaats in het Common Prayer Book op te vullen. Hij gebruikte daarvoor deze hymn van Charles Wesley. Toen het gedrukt was en men het gezang van Charles Wesley ontdekte wilde men het verwijderen, het was echter al zo populair, dat men er niet toe overging. George Whitefield had er in 1753 al wat in veranderd. Rev. Martin Madan (1726-1790) veranderde de eerste twee regels tot: "Hark! the herald angels sing: Glory to the newborn King." En John Wesley voegde er een couplet aan toe:

Hail the heaven born Prince of peace
Hail the Sun of righteousness, etc.

Maar William H. Cummings, de organist van de Waltham Abbey, die bezig was met een mooie cantate "God is Licht" van Felix Mendelssohn, bemerkte dat een chorus van deze cantate een uitnemende *melodie* was voor Charles Wesley's "Hymn for Christmas Day." De melodie voor deze hymn werd 'Mendelssohn' genoemd. In 1856 werd de tekst van de eerste twee regels vastgesteld, en de krachtige muziek van F. Mendelssohn droeg er toe bij dat deze hymn voor Christmas Day zo populair bleef!

Arr. from Mendelssohn by William H. Cummings, 1856
Hark! the herald angels sing,
"Glory to the newborn King;
Peace on earth, and mercy mild,
God and sinners reconciled!"
Joyful, all ye nations, rise,
Join the triumph of the skies;
With th'angelic host proclaim:
"Christ is born in Bethlehem!"
Refrain:
Hark! the herald angels sing:
"Glory to the newborn King."

2. Christ, by highest heaven adored,
Christ, the Everlasting Lord!
Late in time behold Him come.
Offspring of the Virgin's womb
Veiled in flesh the Godhead see;
Hail th'Incarnate Deity.
Pleased as man with men to dwell.
Jesus, our Emmanuel.

3. Hail, the heavenborn Prince of Peace!
Hail, the Sun of Righteousness!
Light and life to all He brings.
Risen with healing in His wings.
Mild He lays His glory by
Born that man no more may die,
Born to raise the sons of earth,
Born to give them second birth.

Charles Wesley, 1739, altered by George Whitefield John Wesley Martin Madan

---

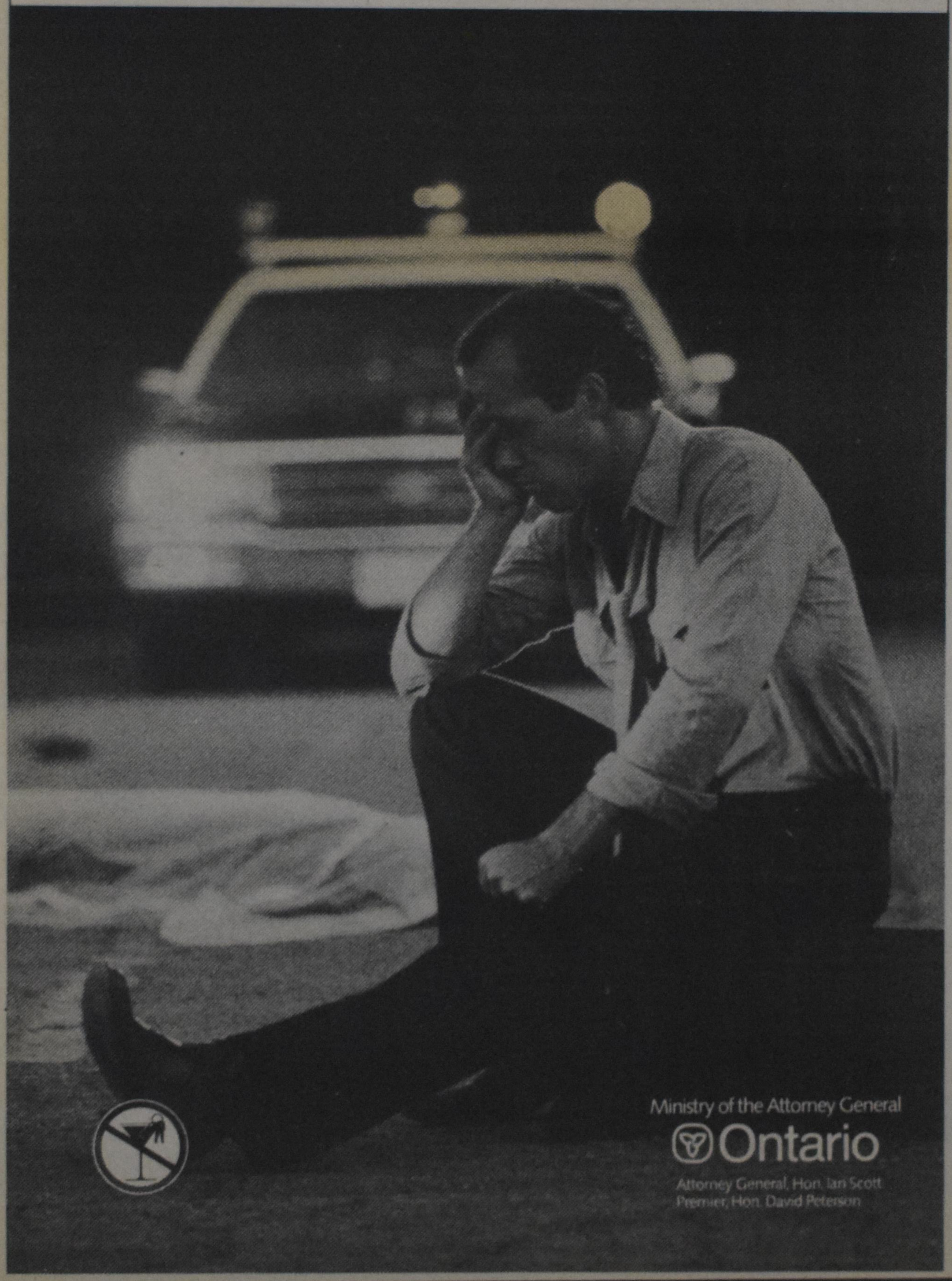
1. Hoor, de eng'len zingen d'eer
van de nieuwgeboren Heer!
Vreed'op aarde, 't is vervuld:
God verzoent der mensen schuld.
Voegt u, volken in het koor.
dat weerklinkt de hemel door.
Zingt met algemene stem
voor het kind van Bethlehem!
Refrein:
Hoor, de eng'len zingen d'eer
van de nieuwgeboren Heer!

2. Hij die heerst op 's hemels troon,
Here Christus, Vaders Zoon.
Wordt geboren uit een maagd
op de tijd die God behaagt.
Zonne der gerechtigheid
Woord dat vlees geworden zijt.
Tussen alle mensen in
in het menselijk gezin.

3. Lof aan U die eeuwig leeft
en op aarde vrede geeft.
Gij die ons geworden zijt
taal en teken in de tijd.
Al uw glorie legt Gij af
ons tot redding uit het graf.
Dat wij ongerept en rein
nieuwgeboren zouden zijn.

Naar Charles Wesley (1707 - 1788)
Vertaling W. Barnard, geb. 1920
Liedboek voor de kerken (Ned.) 135

ALS U DRINKT, RIJDT DAN NIET!



Persoverzicht

Carl D. Tuyl

Robert Bourassa, de man die zo'n moeite heeft om te lachen, is nu de premier van Quebec. 't Wordt een saaie boel daar. Het is niet makkelijk om goed wijs te worden uit het resultaat van die verkiezing. Betekent het dat Quebec nu voor goed de ambitie voor zelfstandigheid heeft laten varen? Ik geloof het niet. Het lijkt mij meer waarschijnlijk dat de stemming eenvoudigweg tegen de regerende partij was.

De gevangenis klanten mochten deze keer mee stemmen. Dat had een rechter eerder besloten op grond van het feit dat in zijn mening de grondwet dat recht zonder uitzondering garandeerde. Verleden jaar had een rechtbank in British Columbia even stellig uitgesproken dat gevangenen niet dat recht hadden. Zo hoe het precies zit zal uiteindelijk wel door de Hoge Raad beslist moeten worden.

Het boterde niet zo goed tussen de prime minister en de provinciale premiers. De wittebroodsweken zijn definitief over. Vooral Ontario's Peterson ging nogal heftig te keer. Die moet natuurlijk nog bewijzen dat hij ook mee kan doen. De twist ontstond voornamelijk over de poen zoals altijd.

De provincies beschuldigden Ottawa van onaangekondigde bezuinigingen in de betalingen voor gezondheidszorg en onderwijs. Mulroney ontkende stellig ook maar iets op die uitgaven te willen bezuinigen. De zaak zit zo dat Ottawa de verhoging van de uitbetalingen aan de provincies will reduceren.

Zowel de premiers als de prime - minister hadden dus gelijk en ongelijk, en het werd een klassiek debat van welles en nietes.

Op het gebied van de komende onderhandelingen aangaande vrije handel met Amerika weet niemand precies hoe het er bij staat. De premiers dachten dat ze wat in de melk te brokkelen hadden gekregen, maar dat werd van regeringszijde tegen- gesproken. Het zal wel de gewone gang van veel beloven en weinig geven volgen.

Er werden in 1984 377.031 kindertjes geboren in Canada. Statistics Canada heeft niet vermeld hoeveel er van die nieuwgeborenen gedoopt werden.

We leenden onze regering 15 biljoen dollar met de aankoop van Canada Savings Bonds. U weet toch wel dat U Uw geld ook beleggen kunt in ons kerkgenootschap hè? Dat gaat via het Christian Reformed Extension Fund.

Onze marine heeft een gevecht met een verlaten en ontmande vissersboot gewonnen. Na acht-en-twintig salvo's ging de trawler naar de kelder. Vlaggen uit maar! Het kon trouwens nog wel eens een duur gevecht worden want de regering wordt verantwoordelijk gehouden en de eigenaar verwacht schadevergoeding.

We hebben een prima kandidaat voor de winnaar in de rubriek "Flauw" deze week. Die prijs- zeer oneervolle vermelding- gaat naar de Canadian Imperial Bank of Commerce die de klandizie van mijnheer David Reville opzegde nadat deze man had deelgenomen in een demonstratie tegen de bank. Toevallig was die mijnheer Reville een lid van de N.D.P. die zitting had in Ontario's parlement en dus niet helemaal weerloos was. De president van de bank bood verontschuldigingen aan.

Mijnheer Masse is terug in het kabinet met dat lekkere gevoel van rechtvaardiging. En Tom McMillan die de portefeuille voor Milieu Zaken overnam van die dame met dat gaatje in haar hand — Madam Blais-Grenier — is hard aan het werk om orde in dat departement te herstellen. Madam Blais-Grenier is voorlopig geparkeerd in een ministerie waar Mulroney hoopt dat zij geen kwaad kan stichten. Hoop doet leven nietwaar?

Dat is ook van toepassing op moeder- de-vrouw die volgens de minister voor Volksgezondheid in 1989 recht op pensioen gaat krijgen. Vraag niet aan mij waarom het zo lang moet duren, en vraag mij niet om garantie. Politieke beloftes hebben vaak de levensduur van zeepbellen.

De Paus vergadert met de bisschop- pen. Er wordt over vele dingen overlegd. De synode — zoals zo'n vergadering heet — heeft geen andere autoriteit dan raadgevende. De Paus blijft de baas. En dat zal waarschijnlijk betekenen dat er geen verandering komt in de koers van de Katholieke Kerk.

Israel, zo bleek, spioneerde in de Verenigde Staten. Blozende politici in Tel Aviv zowel als in Washington wilden zo gauw mogelijk zand over deze zaak doen. Grote verlegenheid net zoals hier in Ontario waar ontdekt werd dat acht jaar nadat de doodstraf uit de boeken ging de beul nog steeds twee honderd dollar per maand betaald werd. 't Was zeker een vaste aanstelling.

In Parijs pleegden tien zware jongens een kraak van eventjes twaalf miljoen dollars. Ze hadden zeker geld nodig voor de Kerstinkopen.

Het is weer Advent. We herdenken dat Hij geboren werd. Als je eenmaal geboren bent kun je niet meer terug. Dat is het onherroepelijke van geboren zijn. Zo kwam Hij in onze wereld en in ons leven. Onherroepelijk. Hij kon niet terug. Hij deed geen halve stap in Zijn liefde. Dat doen wij alleen maar.

Het gaat goed met me. Pilletje hier, pilletje daar en geen kilometer hard lopen. Maar ik ben toch weer op het normale preekschema. Ik wens U allen alvast een gezegend Kerstfeest.

**Dec. 27
zal er geen
Calvinist Contact
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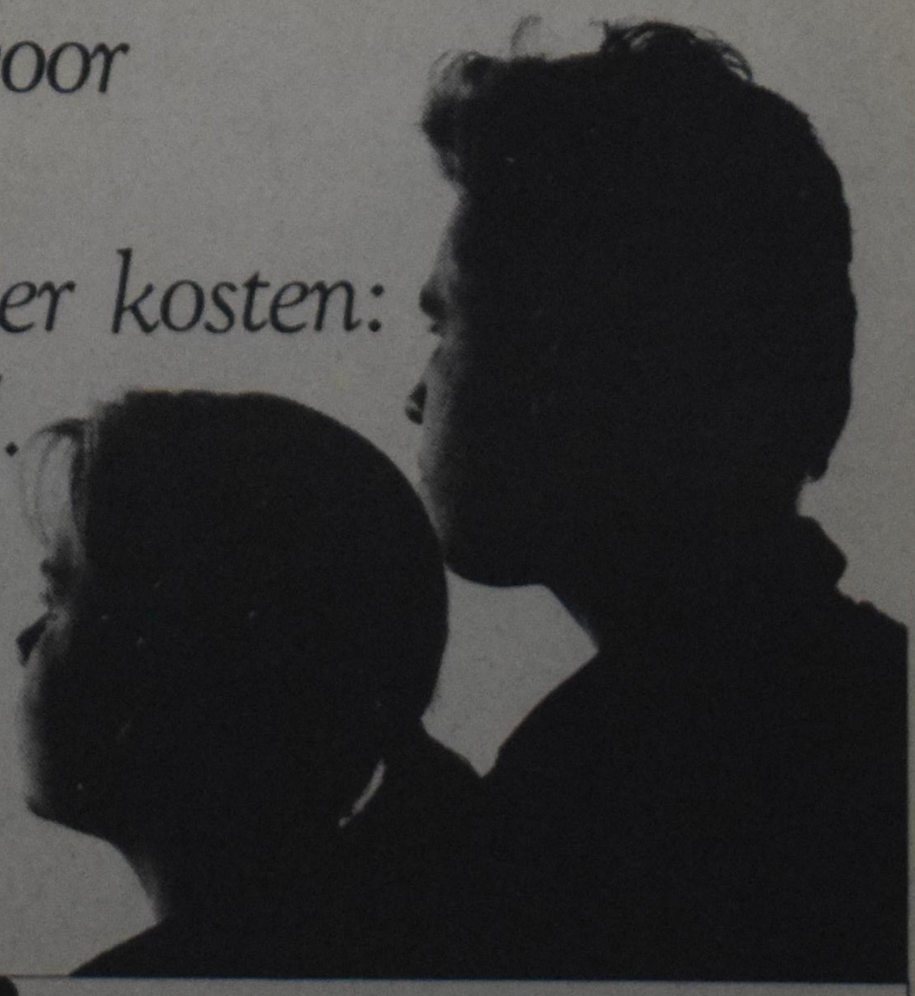

FUTURES

Training Ontario's youth for work

Ministry of
Skills Development
Ontario
Minister, Hon. Gregory Sorbara
Premier, Hon. David Peterson

Books

Bible commentaries

Outstanding exegetical studies

Romans: A Shorter Commentary by C.E.B. Cranfield. Grand Rapids, Mich.: William B. Eerdmans Publishing Company, 1985. Softcover, 388 pp. $10.95 U.S., $15.35 Can. Reviewed by Rev. Johan D. Tangelder, Strathroy, Ontario.

Paul's letter to the Romans has been crucial for the development of the Church. Through it have come revivals, reformation and a strong impetus for evangelism and missions. The commentaries on Romans are legion. Why then another one?

Because Professor Cranfield's conservative exegetical study is outstanding. This commentary is an abridged edition of his two-volume commentary on Romans in the International Critical Commentary (I.C.C.). Though it is a shorter, less detailed, Greek-less version, it still has all the theological content of the I.C.C. The informed "lay" reader or pastor may not necessarily agree with every detail of every Cranfield's exposition, but he will find this commentary a fine asset to his library.

Romans: The Freedom Letter, Volume 1: Romans 1-7, by Alan F. Johnson. Chicago: Moody Press, 1984. Softcover, 127 pp. Reviewed by Rev. Johan D. Tangelder, Strathroy, Ontario.

Johnson, Professor of New Testament and Christian Ethics at Wheaton College, Wheaton, Illinois, has relied heavily on C.E.B. Cranfield's two-volume study on Romans. The aim in not devotional or technical but a fresh interpretation of Paul's great letter and its contemporary relevance. Johnson centres on the doctrinal themes developed in the first seven chapters of Romans. He is thoroughly evangelical in his approach. Of Paul's concept of salvation he says, "In this epistle alone, salvation includes forgiveness of sin and acceptance before God (Chapters 1-4), as well as deliverance from the future wrath of God (5:9), the present new life in the Spirit of God (Chapters 6-8), and the future resurrection of the body. (8:11)"

This commentary has an easy style with appropriate illustrations. It is excellent for sermon preparation.

NIV Study Bible a gem

Bert Witvoet

Twenty-eight years ago I received as birthday present from my oldest sister a chain-reference Bible. That study Bible has been an indispensable source of information for me in my career as Christian teacher and writer. The translation used for that Bible was the King James.

When the New International Version (NIV) came out in 1978, I soon started using it for my personal reading of Scripture. I love the natural tone of this version. Imagine my delight this year when I learned that Zondervan Publishing was going to come out with the NIV Study Bible. Now my reading and study of Scripture can be done from the same book.

I am not disappointed now that I have used the NIV Study Bible for almost a month. The most valuable feature for a lay theologian like myself is the nearly 20,000 supplementary notes, located on the same page as the text to which they apply. These notes allow me to reflect more deeply on the meaning or historical significance of a certain passage.

The second most important feature for me is the concordance. As a writer I often need to pin down a Scripture passage of which I have some recollection but cannot say exactly what it says or where it appears in Scripture. The NIV Study Bible has 153 pages crammed with significant words and their location. I am glad that my eyesight is still good because the print is extremely small here (six point as compared to 10 point as in this article). Of course, the small print means that 153 pages is like 250 pages of concordance in newspaper size print.

Besides the coloured maps at the back of the book there are numerous black and white charts, maps and drawings placed at appropriate places throughout the Bible text. Some of the features, like cross-references and index to subjects, I do not make much use of. But that is probably because I am more a creative reader of the Scriptures than a careful scholar.

I consider the NIV Study Bible an important resource for people who want to get a little further into the text than is possible through a mere reading of Scripture. It can even be useful for family devotions. The explanatory notes at the bottom of each page stimulate reflection and discussion.

My copy is a cloth-bound one (sells at $41.95 in Canada), but the Study Bible is also available in leather bindings.

A subscription to Calvinist Contact makes a nice gift.

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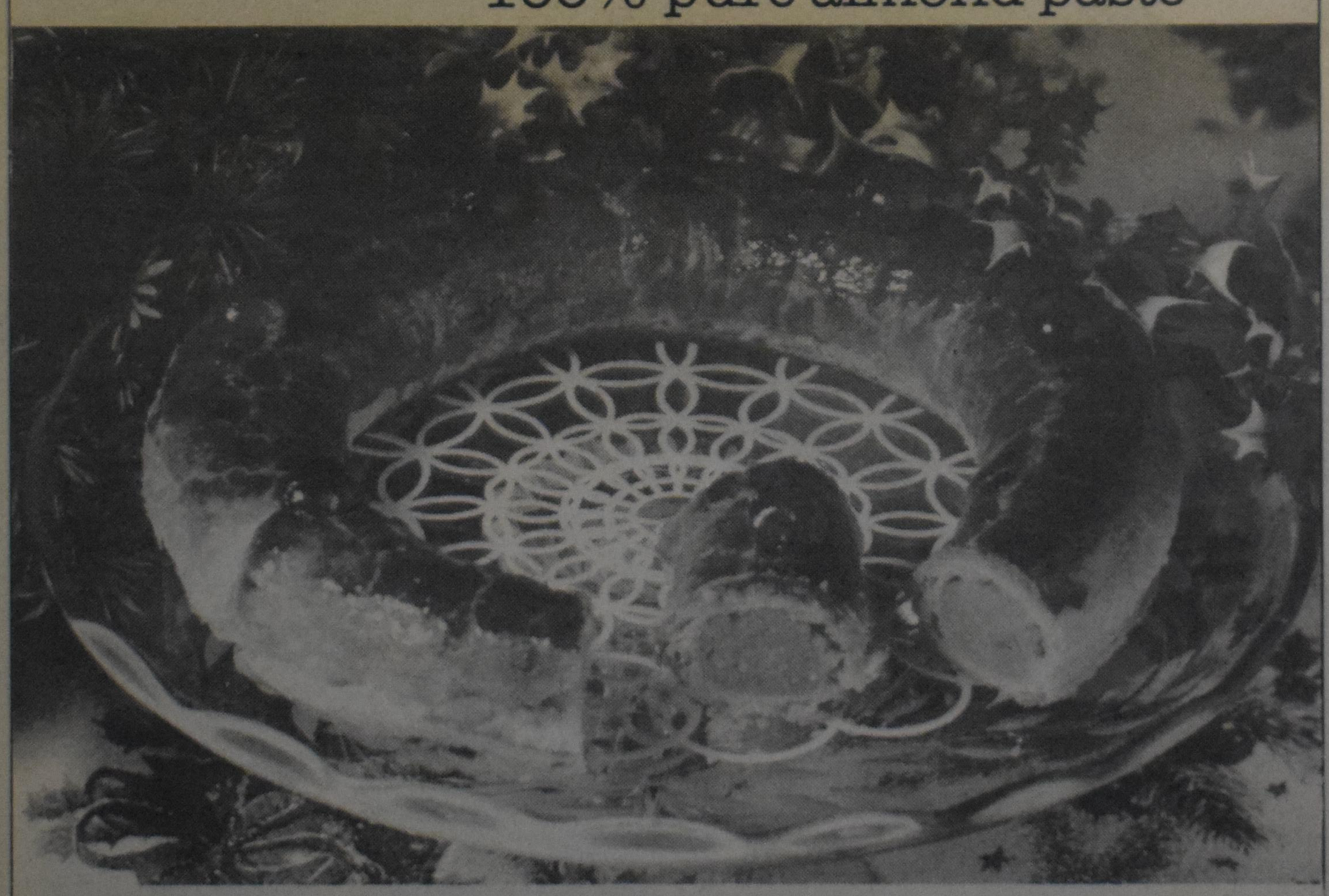

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